نور على نور

Nūr-un ‘alā Nūr

Sūrat al-Nūr
āyāt 35-46

With

Lexical & Grammatical Notes

Dr. V. Abdur Rahim

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Publisher's Note

All praise be to Allah, and peace and blessings of Allah be upon His last Messenger, Muḥammad, his Household and his Companions.

We have great pleasure in presenting to our readers all over the world this latest work of the great Arabic scholar, Dr V. Abdur Rahim, titled *Nūrun ʿalā Nūr.* This and his other books based on annotated Qurʾānic and *ḥadīth* texts reflect the author's conviction that the best way to teach Arabic grammar is to expose the students to living texts of the language. He likens this methodology of teaching the language to a conducted tour of an ancient historical site.

We earnestly hope that students of Arabic who have already completed the author's Madinah Arabic Programme will immensely benefit from this book.

We thank Allah *subḥānahū wa taʿālā* for helping us to publish this book, and hope He will continue to help us to publish books which facilitate the learning of the language of the Glorious Qur'ān.

Toronto, On
1st August 2012

Asif Meherali
For Institute of
the Language of the Quran

Preface

All praise be to Allah, the Lord of the universe, and peace and blessings of Allah be upon the last of His Messengers, our Prophet Muḥammad, his Household and his Companions.

After my books, *Selections From the Glorious Qur'ān* and *Sūrat al-Ḥujurāt* were well received by the students of Arabic, I was encouraged to write another book following the same pattern. The result is this work in which I have chosen to present some *āyāt* from Sūrat al-Nūr with lexical and grammatical notes.

Like its predecessors, this book is also meant for those who have completed the Madinah Arabic Programme[1], or have attained proficiency in Arabic equivalent to it.

As my aim in such works is to bring the reader closer to the Glorious Qur'ān, and to teach him as many Qur'ānic words and grammatical patterns as possible, I have given in this book also copious Quranic quotations to illustrate grammatical rules.

---

1 i.e. the three parts of *Durūs al-Lughah al-'Arabiyyah* by Dr V. Abdur Rahim.

In order to benefit from these materials to the utmost, the reader is advised to read the *āyāt* in full and in their context using a good translation of the Qur'ān like *A Word For Word Meaning of the Quran* by Dr M. Mohar Ali *raḥimahullāh* which has copious lexical and grammatical notes.

In conclusion, I thank Allah *subḥānahū wa taʿālā* for helping me to write this book, and sincerely pray for His help to serve the language of His Glorious Book better.

Madinah, V. Abdur Rahim
1st Ramaḍan 1433 AH
20 July 2012 CE

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I sincerely thank Br Abdur Rahman Master, B.E. of Mangalore, ShaikhTanveer Ilahi of Chennai, Br Abdul-Lateef S.I. Ukashat of Nigeria, who proofread the manuscript of this book. I have greatly benefitted from their suggestions.

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May Allah *subḥānahū wa taʿālā* reward them all.

The Author

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بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

ٱللَّهُ نُورُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ مَثَلُ نُورِهِۦ
كَمِشْكَوٰةٍ فِيهَا مِصْبَاحٌ ۖ ٱلْمِصْبَاحُ فِى زُجَاجَةٍ ۖ ٱلزُّجَاجَةُ
كَأَنَّهَا كَوْكَبٌ دُرِّىٌّ يُوقَدُ مِن شَجَرَةٍ مُّبَٰرَكَةٍ
زَيْتُونَةٍ لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِىٓءُ
وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۚ نُّورٌ عَلَىٰ نُورٍ ۗ يَهْدِى ٱللَّهُ
لِنُورِهِۦ مَن يَشَآءُ ۚ وَيَضْرِبُ ٱللَّهُ ٱلْأَمْثَٰلَ لِلنَّاسِ ۗ
وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٣٥﴾ فِى بُيُوتٍ أَذِنَ ٱللَّهُ أَن
تُرْفَعَ وَيُذْكَرَ فِيهَا ٱسْمُهُۥ يُسَبِّحُ لَهُۥ فِيهَا بِٱلْغُدُوِّ
وَٱلْءَاصَالِ ﴿٣٦﴾ رِجَالٌ لَّا تُلْهِيهِمْ تِجَٰرَةٌ وَلَا بَيْعٌ عَن

ذِكْرِ ٱللَّهِ وَإِقَامِ ٱلصَّلَوٰةِ وَإِيتَآءِ ٱلزَّكَوٰةِ ۙ يَخَافُونَ يَوْمًا
تَتَقَلَّبُ فِيهِ ٱلْقُلُوبُ وَٱلْأَبْصَـٰرُ ﴿٣٧﴾ لِيَجْزِيَهُمُ ٱللَّهُ
أَحْسَنَ مَا عَمِلُوا۟ وَيَزِيدَهُم مِّن فَضْلِهِۦ ۗ وَٱللَّهُ يَرْزُقُ مَن
يَشَآءُ بِغَيْرِ حِسَابٍ ﴿٣٨﴾ وَٱلَّذِينَ كَفَرُوٓا۟ أَعْمَـٰلُهُمْ
كَسَرَابٍۭ بِقِيعَةٍ يَحْسَبُهُ ٱلظَّمْـَٔانُ مَآءً حَتَّىٰٓ إِذَا جَآءَهُۥ
لَمْ يَجِدْهُ شَيْـًٔا وَوَجَدَ ٱللَّهَ عِندَهُۥ فَوَفَّىٰهُ حِسَابَهُۥ ۗ
وَٱللَّهُ سَرِيعُ ٱلْحِسَابِ ﴿٣٩﴾ أَوْ كَظُلُمَـٰتٍ فِى بَحْرٍ لُّجِّىٍّ
يَغْشَىٰهُ مَوْجٌ مِّن فَوْقِهِۦ مَوْجٌ مِّن فَوْقِهِۦ سَحَابٌ ۚ
ظُلُمَـٰتٌۢ بَعْضُهَا فَوْقَ بَعْضٍ إِذَآ أَخْرَجَ يَدَهُۥ لَمْ يَكَدْ
يَرَىٰهَا ۗ وَمَن لَّمْ يَجْعَلِ ٱللَّهُ لَهُۥ نُورًا فَمَا لَهُۥ مِن نُّورٍ ﴿٤٠﴾
أَلَمْ تَرَ أَنَّ ٱللَّهَ يُسَبِّحُ لَهُۥ مَن فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ
وَٱلطَّيْرُ صَـٰٓفَّـٰتٍ ۖ كُلٌّ قَدْ عَلِمَ صَلَاتَهُۥ وَتَسْبِيحَهُۥ ۗ وَٱللَّهُ

عَلِيمُۢ بِمَا يَفۡعَلُونَ ﴿٤١﴾ وَلِلَّهِ مُلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ
وَإِلَى ٱللَّهِ ٱلۡمَصِيرُ ﴿٤٢﴾ أَلَمۡ تَرَ أَنَّ ٱللَّهَ يُزۡجِي سَحَابٗا ثُمَّ
يُؤَلِّفُ بَيۡنَهُۥ ثُمَّ يَجۡعَلُهُۥ رُكَامٗا فَتَرَى ٱلۡوَدۡقَ يَخۡرُجُ مِنۡ
خِلَٰلِهِۦ وَيُنَزِّلُ مِنَ ٱلسَّمَآءِ مِن جِبَالٖ فِيهَا مِنۢ بَرَدٖ فَيُصِيبُ
بِهِۦ مَن يَشَآءُ وَيَصۡرِفُهُۥ عَن مَّن يَشَآءُۖ يَكَادُ سَنَا بَرۡقِهِۦ
يَذۡهَبُ بِٱلۡأَبۡصَٰرِ ﴿٤٣﴾ يُقَلِّبُ ٱللَّهُ ٱلَّيۡلَ وَٱلنَّهَارَۚ إِنَّ فِي
ذَٰلِكَ لَعِبۡرَةٗ لِّأُوْلِي ٱلۡأَبۡصَٰرِ ﴿٤٤﴾ وَٱللَّهُ خَلَقَ كُلَّ دَآبَّةٖ مِّن
مَّآءٖۖ فَمِنۡهُم مَّن يَمۡشِي عَلَىٰ بَطۡنِهِۦ وَمِنۡهُم مَّن يَمۡشِي عَلَىٰ
رِجۡلَيۡنِ وَمِنۡهُم مَّن يَمۡشِي عَلَىٰٓ أَرۡبَعٖۚ يَخۡلُقُ ٱللَّهُ مَا يَشَآءُۚ
إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ﴿٤٥﴾ لَّقَدۡ أَنزَلۡنَآ ءَايَٰتٖ
مُّبَيِّنَٰتٖۚ وَٱللَّهُ يَهۡدِي مَن يَشَآءُ إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ
﴿٤٦﴾ [سورة النور : 35-46]

LEXICAL & GRAMMATICAL NOTES

Notes on indicating the *abwāb* of *mujarrad* & *mazīd* verbs

The *abwāb* of the *mujarrad* verbs are indicated thus:

فَتَحَ يَفْتَحُ (a-a)	سَجَدَ يَسْجُدُ (a-u)
كَثُرَ يَكْثُرُ (u-u)	جَلَسَ يَجْلِسُ (a-i)
وَرِثَ يَرِثُ (i-i)	شَرِبَ يَشْرَبُ (i-a)

The *abwāb* of the *mazīd* verbs are indicated thus:

فَعَلَ --	تَفَاعَلَ vi
فَعَّلَ ii	اِنْفَعَلَ vii
فَاعَلَ iii	اِفْتَعَلَ viii
أَفْعَلَ iv	اِفْعَلَّ ix
تَفَعَّلَ v	اِسْتَفْعَلَ x

Notes on Abbreviations

Q stands for the Glorious Qur'ān, and is used in referring to an *āyah*, e.g.:
Q2:17 means: Sūrah No 2, and *āyah* No 17.

AN stands for Additional Notes. AN 40:5 means: Additional Note No 5 of *āyah* No 40.

Āyah 35

ٱللَّهُ نُورُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ مَثَلُ نُورِهِۦ
كَمِشْكَوٰةٍ فِيهَا مِصْبَاحٌ ۖ ٱلْمِصْبَاحُ فِى زُجَاجَةٍ ۖ ٱلزُّجَاجَةُ
كَأَنَّهَا كَوْكَبٌ دُرِّىٌّ يُوقَدُ مِن شَجَرَةٍ مُّبَٰرَكَةٍ
زَيْتُونَةٍ لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِىٓءُ
وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۚ نُّورٌ عَلَىٰ نُورٍ ۗ يَهْدِى ٱللَّهُ
لِنُورِهِۦ مَن يَشَآءُ ۚ وَيَضْرِبُ ٱللَّهُ ٱلْأَمْثَٰلَ لِلنَّاسِ ۗ
وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٣٥﴾

(35) Allah is the Light of the heavens and the earth. The example of His Light is like a niche wherein is a lamp. The lamp is in a glass. The glass is as it were a brilliant star. (The lamp) is lit from a blessed tree, an olive, neither of the east nor of the west whose oil would well-nigh glow forth even if no fire touched it. Light upon light. Allah guides to His Light whom He wills. And Allah sets forth

parables for the people. And Allah has knowledge of every thing.

❀❀❀

ٱللَّهُ نُورُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِۚ

Allah is the Light of the heavens and the earth.

1) نُورٌ, light, pl أَنْوَارٌ.

2) سَمَاءٌ, sky, heaven, pl سَمَٰوَاتٌ (note that this word is written without the *alif* which follows the *mīm*, i.e., it is not written: سَمَاوَاتٌ).

3) أَرْضٌ, earth, pl أَرَاضٍ (الأَرَاضِي).

4) ٱللهُ is *mubtada'*, نُورُ is *khabar*, السَّمَٰوَاتِ is مُضَافٌ إِلَيْهِ and الأَرْضِ is مَعْطُوفٌ.

مَثَلُ نُورِهِۦ كَمِشْكَوٰةٍ فِيهَا مِصْبَاحٌۖ

The example of His Light is like a niche wherein is a lamp.

5) مَثَلٌ, likeness, similitude, parable, pl أَمْثَالٌ.

6) مِشْكَاةٌ, a niche, i.e., a small hollow place in a wall where a lamp was placed in ancient times.

7) كَمِشْكَاةٍ: As you know, كَ is a *ḥarf jarr* meaning 'like'. Its *majrūr* should be a noun, not a pronoun. If it is to be used with a pronoun, the word مِثْل is used between كَ and its *majrūr*, e.g., أَنَا كَمِثْلِكَ, 'I am like you.' (not أَنَا كَكَ). Here is an *āyah* with this construction:

لَيْسَ كَمِثْلِهِۦ شَيْءٌۖ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ﴿١١﴾

There is nothing like Him. He is the All-Hearer, the All-Seer. (Q22:11)

8) مِصْبَاحٌ, a lamp, pl مَصَابِيحُ.

9) مَثَلُ is *mubtada'*, نُورِهِ is مُضَافٌ إِلَيْهِ, the *shibhu jumlah* كَمِشْكَاةٍ is *khabar*, and the nominal sentence فِيهَا مِصْبَاحٌ is a نَعْتٌ of مِشْكَاةٍ, and therefore, it is فِي مَحَلِّ جَرٍّ.

ٱلْمِصْبَاحُ فِي زُجَاجَةٍۖ

The lamp is in a glass.

10) زُجَاجٌ, glass (as substance).

زُجَاجَةٌ, a piece of glass, glassware. [AN 35:1]

11) The *shibh jumlah* فِي زُجَاجَةٍ is the first *khabar* of الْمِصْبَاحُ. It has another *khabar* which you will presently come across.

ٱلزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ

The glass is as it were a brilliant star.

12) كَوْكَبٌ, star, pl كَوَاكِبُ.

13) دُرَّةٌ, a large pearl, pl دُرَرٌ (like غُرْفَةٌ and غُرَفٌ).

14) كَوْكَبٌ دُرِّيٌّ, a bright star (glittering like a pearl).

The *yā'* in دُرِّيٌّ is the يَاءُ النَّسَبِ. So it means *pearly*.

Ibn Mālik says in the *Alfiyyah*:

يَاءً كَيَا «الكُرْسِيِّ» زَادُوا فِي النَّسَبْ
وكُلُّ مَا تَلِيهِ كَسْرُهُ وَجَبْ

They have added in *nasab* a *yāʾ* like the *yāʾ* in the word *kursiyy*. And whatever letter precedes this *yāʾ* should receive *kasrah.*[1]

He means by 'like the *yāʾ* of *kursiyy*' that it is a double yāʾ (*mushaddad*).

15) الزُّجَاجةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ : Here الزُّجَاجةُ is the *mubtadaʾ*, and its *khabar* is the sentence كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ. This sentence is made up of كَأَنَّ (which is a sister of إِنَّ), and its *ism* (هَا), and its *khabar* كَوْكَبٌ. The word دُرِّيٌّ is a *naʿt* of كَوْكَبٌ. This whole sentence الزُّجَاجةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ is a *naʿt* of زُجَاجَةٍ, and so it is فِي مَحَلِّ جَرٍّ.

[1] The *fāʿil* of تَلِيه is *yāʾ*. Literally it means: whatever letter which the *yāʾ* follows is *maksūr*, e.g., in دِينِيٌّ, the *yāʾ* follows the *nūn*, so it should receive *kasrah*.

يُوقَدُ مِن شَجَرَةٍ مُّبَٰرَكَةٍ زَيْتُونَةٍ

(The lamp) is lit from a blessed tree, an olive ...

16) وَقَدَ يَقِدُ وُقُوداً (a-i), to burn, to ignite. [AN 35:2]

أَوْقَدَ النَّارَ يُوقِدُ إيقاداً (iv), to kindle a fire.

اسْتَوْقَد اسْتِيقاداً (x) is also used in this sense as in the following *āyah*:

مَثَلُهُمْ كَمَثَلِ ٱلَّذِى ٱسْتَوْقَدَ نَارًا

Their likeness is that of one who kindled a fire ...

(See the complete *āyah* in Note No 30.)

Note that إيقاد is for إِوْقَادٌ. Likewise اسْتِيقَادٌ is for اِسْتِوْقَادٌ.

17) يُوقَدُ is passive voice. Its نَائِبُ الفَاعِلِ is the ضَمِيرٌ مُسْتَتِرٌ which refers to الْمِصْبَاحُ.

18) مِنْ شَجَرَةٍ is for مِنْ زَيْتِ شَجَرَةٍ, 'from the oil of a tree'.

19) مُبَارَكَةٍ is اسْمُ الْمَفْعُولِ of بَارَكَ يُبَارِكُ مُبَارَكَــةً (iii), to bless. Note that the feminine اسْمُ الْمَفْعُولِ of this *bāb* is identical with the *maṣdar*.

20) The sentence يُوقَــدُ مِــنْ شَــجَرَةٍ ... is another *khabar* of الْمِصْبَاحُ, and so it is فِي مَحَلِّ رَفْعٍ.

21) شَجَرٌ (tree) is اسْمُ الْجِنْسِ الْجَمْعِيُّ, and شَجَرَةٌ is its singular. [AN 35:3]

22) In شَجَرَةٍ مُبَارَكَةٍ, the word مُبَارَكَةٍ is نَعْتٌ.

23) زَيْتُونَةٌ is the singular of زَيْتُونٌ which is اسْمُ الْجِنْسِ الْجَمْعِيُّ. The word زَيْتُــونٌ means olive tree as well as its fruit. A single olive tree or olive fruit is زَيْتُونَةٌ. [AN 35:4]

24) زَيْتُونَةٍ (olive) is a بَدَلٌ of شَجَرَةٍ. [AN 35:5]

لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ

neither of the east nor of the west

25) شَرْقِيَّة، غَرْبِيَّة : The *yā'* in these words is the يَاءُ النَسَبِ. So شَرْقِيٌّ means eastern, and غَرْبِـــيٌّ means western.

26) لا شَرْقِيَّةٍ is a نَعْت of زَيْتُونَةٍ, and وَلا غَرْبِيَّةٍ is مَعْطُـــوف. Note that لا has been repeated for emphasis.

27) What does لا شَرْقِيَةٍ ولا غَرْبِيّةٍ mean?

Explaining this ibn ʿAbbās (رَضِيَ اللهُ عَنْهُمَا) says that this tree described by Allāh *subḥānahū wa taʿālā* does not grow in an orchard where it will receive the rays of the sun either in the morning or in the evening according to its location in the eastern part of the orchard or in the western part. But it is in an open ground not surrounded by other trees thus exposed to the rays of the sun through out the day, and this contributes to the full ripening of its fruit.[1]

يَكَادُ زَيْتُهَا يُضِيٓءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌۚ

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[1] Al-Qurṭubī.

whose oil would well-nigh glow forth even if no fire touched it.

28) زَيْتٌ, oil, pl زُيُوتٌ. [AN 35:4]

29) In زَيْتُهَا the pronoun refers to شَجَرَةٍ.

30) أَضَاءَ يُضِيءُ إِضَاءَةً (iv), to glow forth, to shine.

This is intransitive. It is also used transitively as in the following *āyah*:

مَثَلُهُمْ كَمَثَلِ ٱلَّذِى ٱسْتَوْقَدَ نَارًا فَلَمَّآ أَضَآءَتْ مَا حَوْلَهُۥ ذَهَبَ ٱللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِى ظُلُمَٰتٍ لَّا يُبْصِرُونَ ﴿١٧﴾

Their likeness is that of one who kindled a fire, and when it lighted all around him, Allāh took away their light and left them in darkness where they cannot see. (Q2:17)

Here مَا is the مَفْعُولٌ بِهِ of أَضَاءَتْ and therefore, it is فِي مَحَلِّ نَصْبٍ.

31) يَكَادُ زَيْتُهَا يُضِيءُ: As you know, كَادَ يَكَـــادُ acts like كَـــانَ. Here زَيْـــتُـــ is its *ism*, and the verbal sentence يُضِيءُ is its *khabar*.

32) وَلَوْ لَم تَمْسَسْهُ نَارٌ : The expression وَلَـــوْ means 'even if', e.g.:

احْضُرِ الاخْتِبَارَ وَلَوْ كُنْتَ مَرِيضاً.

Take the examination even if you are sick.

Here is another example:

لَنْ أَقْبَلَ هَذِهِ السَّيَّارَةَ وَلَوْ أَعْطَـــيْـــتَـــنِـــيـــهَا مَجَّاناً.

I will not accept this car even if you were to give it to me free.

Here is another *āyah* with وَلَوْ :

يُرِيدُونَ لِيُطْفِـُٔوا نُورَ ٱللَّهِ بِأَفْوَٰهِهِمْ وَٱللَّهُ مُتِمُّ نُورِهِۦ وَلَوْ كَرِهَ ٱلْكَٰفِرُونَ ﴿٨﴾

They want to put out the Light of Allāh with their mouths, but Allāh will perfect His Light even if the disbelievers are averse to it. (Q61:8)

33) In وَلَوْ لَم تَمْسَسْهُ نَارٌ, the *wāw* is *wāw al-ḥāl*, and لَوْ لَم تَمْسَسْهُ نَارٌ is *sharṭ* whose *jawāb* has been omitted, but the sentence preceding it (يَكَادُ زَيْتُها يُضِيءُ) serves as its *jawāb* in meaning.

34) مَسَّ يَمَسُّ مَسّاً (i-a), to touch. 'I touched' is مَسِسْتُ. This is a *muḍa‘‘af* verb, and in the مُضَارِع مَجْزُوم the four forms: يَمَسُّ، تَمَسُّ، أَمَسُّ، نَمَسُّ may retain the *idghām* or lose it. So we may say:

- لَم يَمَسَّ or لَمْ يَمْسَسْ.
- لَمْ تَمَسَّ or لَمْ تَمْسَسْ.
- لَمْ أَمَسَّ or لَمْ أَمْسَسْ.
- لَمْ نَمَسِّ or لَمْ نَمْسَسْ.

35) نَارٌ is the *fā'il* of لَمْ تَمْسَسْ, and the pronoun ـــهُ in لَمْ تَمْسَسْهُ refers to زَيْـــتـــ.

36) يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ : This is an exaggeration to highlight the purity and the clarity of the oil.

The reference here is to the fact that the Glorious Qur'ān attracts humanity towards it by the grandeur of its language, the sublimity of its teachings and the forcefulness of its arguments, and guides them to the Path of Peace even without commentaries and explanatory notes pertaining to its various disciplines highlighting some of its subtle aspects and angles.

History bears witness to the fact that many seekers of truth have found guidance in the Glorious Qur'ān which has directly spoken to them without the intermediacy of an interpreter or a commentator.

نُّورٌ عَلَىٰ نُورٍ

Light upon light.

37) نُـــورٌ is the *khabar* of هُـــوَ which has been omitted.

It means a combination of two lights. The two lights are the light of the lamp and light of the glass which is bright like a brilliant star.

But in terms of Allāh's Light, the first نُور refers to the Glorious Qur'ān which guides humanity with its light, and the second refers to the various signs and proofs which Allāh *subḥānahū wa taʿālā* has given us prior to the revelation of the Glorious Qur'ān which point to Allāh's unity.

These *āyāt* commencing from:

مَثَلُ نُورِهِۦ كَمِشْكَوٰةٍ فِيهَا مِصْبَاحٌ

and concluding with:

يَكَادُ زَيْتُهَا يُضِىٓءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ

speak of the factors that contribute to the intensity of the light. These are:

- The niche which prevents the dispersal of the rays of the lamp, and collects and confines them to a small area, thus contributing to their concentration.

- The high quality glass that surrounds the lamp enhances the intensity of the light.
- The purity of the oil with which the lamp is lit also contributes to the continuous burning of the lamp, and to the intensity of its light.

يَهْدِى ٱللَّهُ لِنُورِهِۦ مَن يَشَآءُ ۚ

Allah guides to His Light whom He wills.

38) هَدَى اللهُ فُلاناً الطَّرِيقَ هِدَايَـــةً (a-i), to lead, to guide.

The verb takes two objects as in the following *āyah*:

وَهَدَيْنَٰهُمَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ﴿١١٨﴾

And We guided both of them (Mūsā and Hārūn (عَلَيْهِمَا السَّلامُ) **to the right path.** (Q37:118)

Here the pronoun هُـمَـــا is the first object, and الصِّرَاط is the second.

This verb is used in two other ways:

- using إِلَى with the second object, e.g.:

وَٱجْتَبَيْنَٰهُمْ وَهَدَيْنَٰهُمْ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٨٧﴾

And We chose them and guided them to a straight path. (Q6:87)

- using لِـ with the second object as in the *āyah* under discussion.

Here are two more examples of the use of the *lām*:

وَقَالُوا۟ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى هَدَىٰنَا لِهَٰذَا

And they will say, Praise belongs to Allāh Who has guided us to this... (Q7:43)

Here the first object is the pronoun نَـا and the second object has the particle *lām*.

In the following *āyah* the first object has been omitted:

إِنَّ هَٰذَا ٱلْقُرْءَانَ يَهْدِى لِلَّتِى هِىَ أَقْوَمُ وَيُبَشِّرُ ٱلْمُؤْمِنِينَ ٱلَّذِينَ يَعْمَلُونَ ٱلصَّٰلِحَٰتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ﴿٩﴾

This Qur'ān indeed guides to that which is the straightest, and gives glad tidings to the believers who do good deeds that theirs will be a great reward. (Q17:9)

The second object preceded by the particle *lām* is an idea, not a thing as it is evident from these three *āyāt*. Here is one more:

وَٱذْكُر رَّبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَىٰٓ أَن يَهْدِيَنِ رَبِّى لِأَقْرَبَ مِنْ هَٰذَا رَشَدًا ﴿٢٤﴾

And remember your Lord when you forget, and say, 'My Lord will hopefully guide me to something nearer to rectitude than this.' (Q18:24)

39) In يَهْدِي اللّٰهُ لِنُورِهِ مَنْ يَشَاءُ, the first object is the relative pronoun مَنْ and the verbal sentence يَشَاءُ is *ṣilat al-mawṣūl*, and therefore, it has no iʿrābic status. The عَائِد is the pronoun هُ which has been omitted (يَشَاؤُهُ).

The second object is لِنُورِهِ which is the مَفْعُولٌ غَيْرُ صَرِيحٍ.

وَيَضْرِبُ ٱللَّهُ ٱلْأَمْثَٰلَ لِلنَّاسِ

And Allah sets forth parables for the people.

40) ضَرَبَ مَثَلاً (a-i), to give an example.

وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٣٥﴾

And Allah has knowledge of every thing.

41) عَلِيمٌ is of the measure of فَعِيلٌ which is one of the forms denoting *mubālaghah.*

42) The normal sequence of words in this sentence is: واللهُ عَلِيمٌ بِكُلِّ شَيْءٍ, but بِكُلِّ شَيْءٍ has been placed before the *khabar* عَلِيمٌ for the sake of emphasis.

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Āyāt 36-38

فِي بُيُوتٍ أَذِنَ ٱللَّهُ أَن
تُرْفَعَ وَيُذْكَرَ فِيهَا ٱسْمُهُۥ يُسَبِّحُ لَهُۥ فِيهَا بِٱلْغُدُوِّ
وَٱلْآصَالِ ﴿٣٦﴾ رِجَالٌ لَّا تُلْهِيهِمْ تِجَٰرَةٌ وَلَا بَيْعٌ عَن
ذِكْرِ ٱللَّهِ وَإِقَامِ ٱلصَّلَوٰةِ وَإِيتَآءِ ٱلزَّكَوٰةِ ۙ يَخَافُونَ يَوْمًا
تَتَقَلَّبُ فِيهِ ٱلْقُلُوبُ وَٱلْأَبْصَٰرُ ﴿٣٧﴾ لِيَجْزِيَهُمُ ٱللَّهُ
أَحْسَنَ مَا عَمِلُوا۟ وَيَزِيدَهُم مِّن فَضْلِهِۦ ۗ وَٱللَّهُ يَرْزُقُ مَن
يَشَآءُ بِغَيْرِ حِسَابٍ ﴿٣٨﴾

In houses which Allah has allowed to be raised and therein His name to be commemorated, therein glorify Him in the mornings and the evenings men whom neither business nor sale diverts from the remembrance of Allah, the performance of *ṣalāh*, and the payment of *zakāh*. They fear a day when (their) hearts and eyes will be turned about. (They do this) so that Allah may recompense them for the fairest of their deeds and increase their reward out

of is bounty. And Allah provides for whomsoever He wills without measure.

❁❁❁

فِي بُيُوتٍ أَذِنَ ٱللَّهُ أَن تُرْفَعَ وَيُذْكَرَ فِيهَا ٱسْمُهُۥ

يُسَبِّحُ لَهُۥ فِيهَا بِٱلْغُدُوِّ وَٱلْآصَالِ ﴿٣٦﴾

In houses which Allah has allowed to be raised and therein His name to be commemorated, therein glorify Him in the mornings and in the evenings ...

1) أَذِنَ لَهُ فِي الشَّيْءِ إِذْناً (i-a), to permit, allow.

We say:

أَذِنْتُ لَهُ فِي الْخُرُوجِ, I have permitted him to go out.

But we say:

أَذِنْتُ لَهُ أَنْ يَخْرُجَ which is originally:

أَذِنْتُ لَهُ فِي أَنْ يَخْرُجَ, but the *ḥarf jarr* may regularly be omitted before a *maṣdar mu'awwal*.

In the light of this, أَذِنَ اللهُ أَنْ تُرْفَعَ stands for أَذِنَ اللهُ فِي أَنْ تُرْفَعَ.

2) رَفَعَ رَفعاً (a-a), to raise.

In أَنْ تُرْفَعَ the reference is to raising the walls of the building as in the following *āyah*:

وَإِذْ يَرْفَعُ إِبْرَٰهِـۧمُ ٱلْقَوَاعِدَ مِنَ ٱلْبَيْتِ وَإِسْمَـٰعِيلُ رَبَّنَا تَقَبَّلْ مِنَّآ ۖ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿١٢٧﴾

And (remember) when Ibrāhīm was raising the foundations of the House and (with him) Ismāʿīl (saying), 'Our Lord! Accept (this) from us, for You, You alone are the Hearer, the Knower.' (Q2:127)

3) ذَكَرَ ذِكْراً (a-u), to remember.

4) سَبَّحَ لَهُ تَسْبِيحاً (ii), to praise Allah and glorify him. [AN 36:1].

5) غُدْوَةٌ, the time between *ṣalāt al-fajr* and sunrise.

غَدا يَغْدُو غُدُوّاً, to go at the time of غُدْوَةٌ.

غُدُوٌّ is actually a *maṣdar*, but is also used to denote the time.

6) أَصِيلٌ, the time between *ʿaṣr* to sunset, pl أُصُلٌ، آصَالٌ. [AN 36:2]

Here is an *āyah* where the singular is used:

وَٱذْكُرِ ٱسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا ﴿٢٥﴾

And remember the name of your Lord morning and evening. (Q76:25) [AN 36:3]

7) فِي بُيُوتٍ أَذِنَ اللهُ أَنْ تُرْفَعَ : Here the sentence أَذِنَ اللهُ أَنْ تُرْفَعَ is a *naʿt* of بُيُوتٍ, and therefore, it is فِي مَحَلِّ جَرٍّ.

The *maṣdar muʾawwal* أَنْ تُرْفَعَ is the مَفْعُولٌ بِـهِ غَيْرُ صَرِيحٍ of أَذِنَ because the *taqdīr* is:

أَذِنَ اللهُ فِي أَنْ تُرْفَعَ, i.e., أَذِنَ اللهُ فِي الرَّفْعِ.

The sentence: يُذْكَرَ فِيهَا ٱسْمُهُ is the *maʿṭūf* of أَنْ تُرْفَعَ.

8) فِي بُيُوتٍ : Here the مُتَعَلَّق of فِي is the verb يُسَبِّحُ. It is repeated in فِيهَا for the sake of emphasis.[1] [AN 36:4]

9) The *fā'il* of يُسَبِّحُ is رِجَالٌ occurring at the commencement of the next *āyah*.

⁂

رِجَالٌ لَّا تُلْهِيهِمْ تِجَٰرَةٌ وَلَا بَيْعٌ عَن ذِكْرِ ٱللَّهِ وَإِقَامِ ٱلصَّلَوٰةِ وَإِيتَآءِ ٱلزَّكَوٰةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ ٱلْقُلُوبُ وَٱلْأَبْصَٰرُ ﴿٣٧﴾

men whom neither business nor sale diverts from the remembrance of Allah, the performance of *ṣalāh*, and the payment of *zakāh* . They fear a day when (their) hearts and eyes will be turned about.

1) رِجَالٌ is the *fā'il* of يُسَبِّحُ occurring in the previous *āyah*. [AN 37:1]

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[1] Another view is that its *muta'allaq* is the verb يُوقَدُ in the previous *āyah*.

The sentence لا تُلْهِيهِمْ تِجَارَةٌ وَلاَ بَيْعٌ عَنْ ذِكْرِ اللهِ is a *naʿt* of رِجَالٌ, and therefore, it is فِي مَحَلِّ رَفْعٍ.

2) تِجَارَةٌ is the *fāʿil* of تُلْهِي.

3) لَهَا يَلْهُو لَهْواً : to divert oneself, to distract oneself, to amuse oneself. [AN 37:2]

أَلْهَى فُلاناً يُلْهِيهِ إِلْهَاءً (iv), to distract or divert someone, e.g.:

أَلْهَتْنِي مُبَارَاةُ كُرَةِ القَدَمِ عَنِ الاخْتِبَارِ.

The football match diverted me from the examination.

4) تَجَرَ تَجْراً وتِجَارَةً (a-u), to trade, to do business.

مَتْجَرٌ is the اسْمُ الْمَكَانِ والزَّمَانِ, and means a shop. [AN 37:3]

The form اتَّجَرَ يَتَّجِرُ (viii) is used more than the *mujarrad* form تَجَرَ يَتْجُرُ.

5) لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ : Note that تِجَارَةٌ is 'business' which is a complex set of multifarious activities, whereas بَيْعٌ is 'sale' which is the most important activity in 'business'. Both have been mentioned as they are complementary to each other.

Cf. البَيْع in the following *āyah*:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا نُودِىَ لِلصَّلَوٰةِ مِن يَوْمِ ٱلْجُمُعَةِ فَٱسْعَوْاْ إِلَىٰ ذِكْرِ ٱللَّهِ وَذَرُواْ ٱلْبَيْعَ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿٩﴾

O believers! When the call for *ṣalāh* is proclaimed on Friday, hasten to the remembrance of Allāh, and leave trading aside. That is better for you, if you but knew. (Q62:9)

6) إِقَامِ الصَّلَاةِ : The *maṣdar* of أَقَامَ يُقِيمُ is إِقَامَةٌ which is originally إِقْوَامٌ like إِدْخَالٌ and إِخْرَاجٌ. With the omission of the *wāw*, it becomes إِقَامٌ,

and gets a compensatory ة, thus changing it to إقامة. But this compensatory ة may be omitted when the word happens to be *muḍāf* as in this *āyah*. This form also occurs in the following *āyah*:

وَجَعَلْنَٰهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَآ إِلَيْهِمْ فِعْلَ ٱلْخَيْرَٰتِ وَإِقَامَ ٱلصَّلَوٰةِ وَإِيتَآءَ ٱلزَّكَوٰةِ وَكَانُوا۟ لَنَا عَٰبِدِينَ ﴿٧٣﴾

And We appointed them to be leaders guiding (people) by Our command, and We inspired in them the doing of good deeds, the performance of *ṣalāh* and the payment of *zakāh*. And only Us they served. (Q21:73)

7) آتى يُؤْتِي إيتاءً (iv), to give.

8) ٱلزَّكَوٰةِ : Note that in the Qur'ānic orthography, if the miniature *alif* is placed right above a letter, it means that the *alif* is a

substitute for the letter above which it is written as in ٱلصَّلَوٰةِ, ٱلزَّكَوٰةِ and بِٱلْغَـدَوٰةِ (Q6:52, 18:28). But if the miniature *alif* is placed after a letter, both the letters are to be pronounced as in: تِجَـٰرَةٌ.

In view of its shape, this miniature *alif* is known as الأَلِفُ الْخَنْجَرِيَّةُ (the dagger *alif*).

9) تَقَلَّـــبَ تَقَلُّبـــاً (v), to be turned over, to be reversed, to be over-turned.

10) The sentence: تَـتَـقَـــلَّبُ فِيـــهِ الْقُلُـــوبُ والأَبْصَارُ is a *na't* of يَوْماً, and therefore, it is فِي مَحَلِّ نَصْبٍ.

⁂

لِيَجْزِيَهُمُ ٱللَّهُ أَحْسَنَ مَا عَمِلُوا۟ وَيَزِيدَهُم مِّن فَضْلِهِۦ ۗ وَٱللَّهُ يَرْزُقُ مَن يَشَآءُ بِغَيْرِ حِسَابٍ ﴿٣٨﴾

(They do this) so that Allah may recompense them for the fairest of their deeds and increase their

reward out of His bounty. And Allah provides for whomsoever He wills without measure.

۞۞۞

1) لِيَجْزِيَهُمْ : This is لاَمُ التَّعْلِيل. The *nāṣib* of the *muḍāri*ʿ is the particle أَنْ which is usually omitted. So لِيَجْزِيَهُمْ is for لِأَنْ يَجْزِيَهُمْ. But أَنْ is not omitted if it is followed by لا as in the following *āyah*:

وَحَيْثُ مَا كُنتُمْ فَوَلُّوا۟ وُجُوهَكُمْ شَطْرَهُۥ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ

And wherever you may be, turn your faces towards it (al-Masjid al-Ḥarām) so that people may have no argument against you ... (Q2:150)

لِئَلاَّ is for لِأَنْ لا.

2) جَزَاهُ بِمَا صَنَعَ جَـــزَاءً (a-i), to recompense. It takes two objects as in the following *āyah*:

وَجَزَىٰهُم بِمَا صَبَرُوا۟ جَنَّةً وَحَرِيرًا ﴿١٢﴾

And He rewarded them for all they endured with a Garden and silk attire. (Q76:12)

Here there are three elements:

- The recipient of the recompense which is the first object (هُمْ),
- The recompense which is the second object (جَنَّةً),
- The reason for the recompense which is introduced with بِـ (بِمَا صَبَرُوا).

Here is another example:

أُوْلَٰٓئِكَ يُجْزَوْنَ ٱلْغُرْفَةَ بِمَا صَبَرُوا۟ وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَٰمًا ﴿٧٥﴾

Those will be awarded the highest chamber (in Paradise) for what they endured, and greeting and salutation will be made to receive them. (Q25:75)

Here the first object has become *nā'ib al-fā'il*. (the *wāw* in يُجْزَوْنَ), the second object is الغُرْفَةَ, and the reason is: بِمَا صَبَرُوا.

3) What is the *i'rāb* of أَحْسَنَ in لِيَجْزِيَهُمْ أَحْسَنَ مَا عَمِلُوا? Most grammarians think it is the second object, while some of them suggest that the second object is the word ثَوَاب which has to be supplied before it. With this addition, the sentence becomes:

لِيَجْزِيَهُمْ ثَوَابَ أَحْسَنِ مَا عَمِلُوا

meaning: 'So that He may give them the recompense of the best of what they did.'

But I think that أَحْسَنَ is for بِأَحْسَنِ مَا عَمِلُوا, i.e., 'So that He may recompense for the best of what they did.' And this is the third element in the construction which sets forth the reason for the recompense. Here the second object has not been mentioned. This construction is like the one in the following *āyah*:

وَلَنَجْزِيَنَّ ٱلَّذِينَ صَبَرُوٓا۟ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا۟ يَعْمَلُونَ ﴿٩٦﴾

And We shall surely pay those who are patient their reward according to best of what they used to do. (Q16:96)

Here all the three elements have been mentioned.
This construction occurs in Q16:97 also.
The following *āyah* has the same construction, but with the omission of the *bā*:

وَلَنَجْزِيَنَّهُمْ أَحْسَنَ ٱلَّذِى كَانُوا۟ يَعْمَلُونَ ﴿٧﴾

We shall surely repay them for the best of what they used to do. (Q29:7)

In the following *āyah* أَسْوَأَ occurs instead of أَحْسَنَ :

وَلَنَجْزِيَنَّهُمْ أَسْوَأَ ٱلَّذِى كَانُوا۟ يَعْمَلُونَ ﴿٢٧﴾

And We shall surely requite them for the worst of what they used to do. (Q41:27)

In the light of this, أَحْسَنَ is for بِأَحْسَنِ مَا عَمِلُوا, and so it is مَنْصُوبٌ عَلَى نَزْعِ الْخَافِضِ. [AN 38:1]

4) زَادَ يَزِيدُ زِيَادَةً (a-i), to increase.
It is both intransitive and transitive.

❖ Here is an example of its intransitive use:

زَادَ عَدَدُ طُلاَّبِ الْمَعْهَدِ هَــذَا العَــامَ, The number ofstudents in the institute has increased this year.

Here is an *āyah* with the intransitive use of the word:

وَأَرْسَلْنَٰهُ إِلَىٰ مِاْئَةِ أَلْفٍ أَوْ يَزِيدُونَ ﴿١٤٧﴾

We sent him (Yūnus عَلَيْــهِ الــسَّلاَمُ) to a hundred thousand (people) or even more.

Here يَزِيــدُونَ means, 'they are more, they increase'. The *fāʿil* (the *wāw*) refers to مِائَةِ.

❖ Here is an example of its transitive use:

زَادَ التُّجَّارُ أَسْعَارَ الْمَوَادِّ الغِذَائِيَّةِ.

The merchants have increased the prices of foodstuffs.

Here is an *āyah* with the transitive use of the word:

وَإِذَا تُلِيَتْ عَلَيْهِمْ ءَايَٰتُهُۥ زَادَتْهُمْ إِيمَٰنًا

and when His *āyāt* are recited to them, they increase their faith. (Q8:2)

Here the pronoun هُمْ is the first object, and إيمانًا the second.

As a transitive verb it has *ism al-maf'ūl*: مَزِيــدٌ. [AN 38:2]

5) فَضْلٌ, grace, favour, graciousness, kindness.

6) رَزَقَ رِزْقًا (a-u), to provide someone with the means of subsistence, to bestow.

The *ism al-fā'il* is رَازِقٌ. Allāh *subḥānahū wa ta'ālā* is خَيْرُ الـــرَّازِقِين (the Best of the providers) as in the following *āyah*, and in some other *āyāt*:

قُلْ مَا عِندَ ٱللَّهِ خَيْرٌ مِّنَ ٱللَّهْوِ وَمِنَ ٱلتِّجَـٰرَةِ ۚ وَٱللَّهُ خَيْرُ ٱلرَّٰزِقِينَ ﴿١١﴾

Say, 'What Allāh has is better than pastime and better than merchandise. And Allah is the Best of the Providers. (Q62:11)

The *ṣīghat mubālaghat ism al-fāʿil* is الرَّزَّاقُ. It occurs in Q51:58:

إِنَّ ٱللَّهَ هُوَ ٱلرَّزَّاقُ ذُو ٱلْقُوَّةِ ٱلْمَتِينُ ﴿٥٨﴾

Surely Allāh is the All-Provider, the Owner of Power, the Most Strong. (Q51:58) [AN 38:3]

7) شَاءَ يَشَاءُ شَيْئًا (i-a), to will, wish, want.

The *ism al-maṣdar* is: مَشِيئَةٌ, will.

8) حَسَبَ حِسَابًا (a-u), to count, calculate.

9) وَاللهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ : Here مَنْ is the *mafʿūl bihī* of يَرْزُقُ, and the sentence يَشَاءُ is *ṣilat al-mawṣūl*, and therefore, it has no iʿrābic status. The عَائِد, which is the pronoun هُ, has been omitted (مَنْ يَشَاؤُهُ).

⁂

Āyah 39

وَٱلَّذِينَ كَفَرُوٓا۟ أَعْمَٰلُهُمْ

كَسَرَابٍۭ بِقِيعَةٍ يَحْسَبُهُ ٱلظَّمْـَٔانُ مَآءً حَتَّىٰٓ إِذَا جَآءَهُۥ

لَمْ يَجِدْهُ شَيْـًٔا وَوَجَدَ ٱللَّهَ عِندَهُۥ فَوَفَّىٰهُ حِسَابَهُۥ ۗ

وَٱللَّهُ سَرِيعُ ٱلْحِسَابِ ﴿٣٩﴾

And as for those who disbelieve, their deeds are like a mirage in a plain. A thirsty man mistakes it for water, till, when he comes to it he finds it nothing, but finds Allah therein Who pays him his due in full. And Allah is Swift at reckoning.

1) سَرَابٌ, mirage.

2) قِيعَةٌ, a plain. [AN 39:1]

3) In بِقِيعَةٍ, the *ḥarf al-jarr* بِـ means فِي as in the following *āyah*:

وَلَقَدْ نَصَرَكُمُ ٱللَّهُ بِبَدْرٍ وَأَنتُمْ أَذِلَّةٌ ۖ

And Allāh has already made you victorious at Badr when you were a weak little force. (Q3:123)

4) حَسِبْتُ بلالاً عَالِماً حِسْبَاناً (i-a), to consider, to regard.
This verb is also rarely used in *bāb* (i-i), i.e.: حَسِبَ يَحْسِبُ.

Like ظَــنَّ, it takes two objects which are originally *mubtada'* and *khabar*.
In يَحْسَبُهُ الظَّمْآنُ مَاءً, the first object is ـــهُ which refers to سَرَاب, and the second is ماءً.

5) ظَمِئَ يَظْمَأُ ظَمَأً (i-a), to be thirsty.

The *ism al-fā'il* is ظَمْآنُ, its feminine is ظَمْـــأَى, and their plural is ظِمَاءٌ. [AN 39:2]

6) وَجَدَ يَجِدُ وِجْدَاناً (a-i), to find a lost thing, e.g.:

ضَاعَ حِذَائِي، غَيْرَ أَنَّــنِي وَجَدْتُــهُ فِي الْيَوْمِ التَّالِي.

I lost my shoes. I, however, found them the next day.

وَجَدَ in this sense takes one object.

It is also used as a sister of ظَنَّ, and in this case it takes two objects which are originally *mubtada'* and *khabar*, e.g.:

وَجَدْتُ هَذَا الكِتَابَ مُفِيداً.

I found this book useful.

أَوَجَدْتَ البَيْتَ الْجَدِيدَ مُرِيْحاً؟

Did you find the new house comfortable?

Here is another *āyah* with وَجَدَ :

أَلَمْ يَجِدْكَ يَتِيمًا فَـَٔاوَىٰ ﴿٦﴾

Did He not find you an orphan, and give you refuge? (Q93:6)

Here the pronoun كَ is the first object, and يَتِيماً is the second.

In لَمْ يَجِدْهُ شَيْئاً, the ponoun هُ is the first object, and شَيْئاً is the second.

And in وَوَجَدَ اللهَ عِنْدَهُ, the word اللهَ is the first object, and the *shibh jumlah* عِنْدَهُ is the second.

Note that the pronoun هُ in عِنْـــدَهُ refers to what he thought to be water.

7) وَفَّى فُلانًا حَقَّهُ تَوْفِيَـــةً (ii), to pay someone his due to the full extent. (As you can see, it takes two objects. The first is فُلانًا, and the second is حَقَّهُ).

In فَوَفَّـــاه حِـــسَابَـــهُ, the pronoun هُ is the first object, and حِسَابَـــ is the second.

8) The word حِسَاب occurs twice in this *āyah*. In فَوَفَّاهُ حِـــسَابَهُ, it has the sense of *ism al-maf'ūl* (مَحْـــسُوب), i.e., the due arrived at after calculation. [AN 39:3]

And in وَاللهُ سَرِيعُ الْحِسَاب, it has the meaning of the *maṣdar*, i.e., Allāh is Swift in the act of calculation.

9) حَتَّى إِذَا جَاءَهُ : This is حَتَّى الابْتِدَائِيّـــةُ which is followed by a sentence.

The meaning here is that he continues to believe that the mirage is water till when he comes to the place where he thinks it is he finds it to be nothing.

10) In the following *āyah* :

وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيعَةٍ يَحْسَبُهُ الظَّمْآنُ مَاءً

the relative pronoun الَّذِينَ is the *mubtada'*, and its *khabar* is the nominal sentence: أَعْمَالُهُمْ كَسَرَابٍ where أَعْمَالُهُمْ is *mubtada'* and its *khabar* is the *shibh jumlah* كَسَرَابٍ .

The sentence كَفَرُوا in وَالَّذِينَ كَفَرُوا is *ṣilat al-mawṣūl* which has no iʿrābic status.

Both the *shibh jumlah* بِقِيعَةٍ and the verbal sentence يَحْسَبُهُ الظَّمْآنُ مَاءً are *naʿts* of سَرَابٍ, and therefore, they are فِي مَحَلِّ جَرٍّ.

⁂

Āyah 40

أَوۡ كَظُلُمَٰتٍ فِي بَحۡرٍ لُّجِّيٍّ يَغۡشَىٰهُ مَوۡجٌ مِّن فَوۡقِهِۦ مَوۡجٌ مِّن فَوۡقِهِۦ سَحَابٌۚ ظُلُمَٰتُۢ بَعۡضُهَا فَوۡقَ بَعۡضٍ إِذَآ أَخۡرَجَ يَدَهُۥ لَمۡ يَكَدۡ يَرَىٰهَاۗ وَمَن لَّمۡ يَجۡعَلِ ٱللَّهُ لَهُۥ نُورًا فَمَا لَهُۥ مِن نُّورٍ ﴿٤٠﴾

Or (the state of a disbeliever) is like layers of darkness in a vast fathomless sea. There cover him waves above which are waves above which are clouds. Layers of darkness piled one upon another. When he holds out his hand he can hardly see it. And to whomsoever Allah has not assigned any Light, no light has he.

1) ظُلْمَةٌ, darkness, pl ظُلُمَاتٌ. [AN 40:1]

2) بَحْرٌ, sea, pl بِحَارٌ، أَبْحُرٌ. [AN 40:2]

3) لُجٌّ، لُجَّةٌ, a great expanse of water of which the extremities cannot be seen; the depth of the sea

of which the bottom cannot be reached. [AN 40:3]

لُجِّيٌّ is مَنْسُوب of لُجٌّ or لُجَّةٌ.

بَحْرٌ لُجِّيٌّ, a fathomless sea.

4) غَشِيَ يَغْشَى غَشاً، وغَشْياً (i-a), to cover, wrap up, envelope. [AN 40:4]

5) مَوْجٌ, waves. It is اسْمُ الْجِنْسِ الْجَمْعِيُّ. The singular is مَوْجَةٌ. The plural of مَوْجٌ is أَمْوَاجٌ, and that of مَوْجَةٌ is مَوْجَاتٌ.

Here is another *āyah* with the word مَوْجٌ :

وَهِىَ تَجْرِى بِهِمْ فِى مَوْجٍ كَٱلْجِبَالِ

And it (the ship) sailed with them amid waves like mountains... (Q11:42) [AN 40:5]

6) سَحَابٌ, clouds. It is اسْمُ الْجِنْسِ الْجَمْعِيُّ, and its singular is سَحَابَةٌ which means a piece of cloud.

An *ism al-jins al-jamʿī* can grammatically be treated as singular or as plural.

Here the masculine singular pronoun (مِنْ فَوْقِهِ) has been used for مَوْج.

In the following *āyah*, a plural *naʿt* has been used for سَحَاب :

هُوَ ٱلَّذِى يُرِيكُمُ ٱلْبَرْقَ خَوْفًا وَطَمَعًا وَيُنشِئُ ٱلسَّحَابَ ٱلثِّقَالَ ﴿١٢﴾

It is He who shows you the lightning for fear and for hope, and raises the heavy clouds. (Q13:12)

In another *āyah* the *naʿt* is singular:

وَٱلسَّحَابِ ٱلْمُسَخَّرِ بَيْنَ ٱلسَّمَآءِ وَٱلْأَرْضِ

and in the clouds held between the heaven and the earth ... (Q2:164) [See the complete *āyah* in AN 40:6]

7) ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ : The word ظُلُمَاتٌ is the *khabar* of a latent *mubtadaʾ* (هِـي). The

nominal sentence : بَعْضُهَا فَوْقَ بَعْضٍ is a *na't* of ظُلُمَاتٌ, and therefore, it is فِي مَحَلِّ رَفْعٍ.

8) إِذَا أَخْرَجَ يَدَهُ لَمْ يَكَدْ يَرَاهَا : This sentence is also a *na't* of ظُلُمَاتٌ, and therefore, it is also فِي مَحَلِّ رَفْعٍ.

This sentence is made up of *sharṭ* and its *jawāb*.

إِذَا is *ẓarf zamān*, and at the same time it is *adāt sharṭ ghayr jāzim*. As it is a *ẓarf*, it is فِي مَحَلِّ نَصْبٍ, and its نَاصِب is the verb لَمْ يَكَدْ which is the *jawāb sharṭ*.

The sentence أَخْرَجَ يَدَهُ is *muḍāf ilayhi* of إِذَا, and therefore, it is فِي مَحَلِّ جَرٍّ. The word يَدَ in يَدَهُ is the *maf'ūl bihi* of أَخْرَجَ. [AN 40:7]

The sentence لَمْ يَكَدْ has no i'rābic status because it is the *jawāb sharṭ* of إِذَا which is *adāt sharṭ ghayr jāzim*.

The sentence يَرَاهَا is فِي مَحَلِّ نَصْبٍ because it is the *khabar* of كَادَ.

9) وَمَنْ لَمْ يَجْعَلِ اللهُ لَهُ نُوراً فَمَا لَهُ مِنْ نُورٍ : Here مَنْ is اِسْمُ شَرْطٍ جَازِمٌ لِفِعْلَيْنِ, and it is the *mubtada'*, and لَمْ يَجْعَلْ is فِعْلُ الشَّرْطِ.

If the *ism al-sharṭ* happens to be the *mubtada'*, what is its *khabar*? There are three views in this regard.

Its *khabar* is:

a) the *fi'l al-sharṭ*,
b) the *jawāb al-sharṭ*,
c) the *fi'l al-sharṭ* and the *jawāb al-sharṭ* together.

I prefer the third view.

In لَمْ يَجْعَلِ اللهُ لَهُ نُوراً, the word اللهُ is the *fā'il* of لَمْ يَجْعَلْ, and نُوراً is its *maf'ūl*.

Here جَعَلَ means خَلَقَ, and therefore, it takes only one object. [AN 40:8]

10) فَمَا لَهُ مِنْ نُورٍ is *jawāb al-sharṭ* فِي مَحَلِّ جَزْمٍ, and it takes *fā* because it is a *jumlah ismiyyah*.

In مِنْ نُورٍ, the *ḥarf jarr* مِنْ is the extra *min* known as the مِنْ الزَّائِدَةُ which is used to emphasize the meaning of the sentence.

There are two conditions for using the extra *min:*

- The sentence should contain negation, prohibition or interrogation. And the interrogation should only be with the particle هَلْ.
- The noun following the extra *min* should be indefinite, e.g.:
  - مَا غَابَ مِنْ أَحَدٍ.
  - لا تَكْتُبْ مِنْ شَيْءٍ.
  - هَلْ مِنْ جَدِيدٍ؟

The noun following the extra *min* is *majrūr* because of the extra *min*, but retains its original iʿrābic status. So we say in the *iʿrāb* of أَحَدٍ in the sentence: مَا غَابَ مِنْ أَحَدٍ. : it is *majrūr*

because of the extra *min*, but it is فِي مَحَلِّ رَفْعٍ because it is the *fā'il* of غَابَ. [AN 40: 9]

⁂

Āyah 41

أَلَمْ تَرَ أَنَّ ٱللَّهَ يُسَبِّحُ لَهُۥ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱلطَّيْرُ صَٰٓفَّٰتٍۖ كُلٌّ قَدْ عَلِمَ صَلَاتَهُۥ وَتَسْبِيحَهُۥۗ وَٱللَّهُ عَلِيمٌۢ بِمَا يَفْعَلُونَ ﴿٤١﴾

Do you not see that whatever is in the heavens and the earth glorifies Allah and the birds spreading their wings. Each one knows (the mode of) his prayer and his glorification. And Allah is Aware of what they do.

❀❀❀

1) أَلَمْ تَرَ : This is رَأَى الْقَلْبِيَّة which takes two objects, e.g.: أَرَى الشَّيْخَ إِبْرَاهِيمَ عَالِماً كَبِيراً (I think Shaykh Ibrāhīm is a great scholar.)

So the meaning of أَلَمْ تَرَ is: 'Did you not ponder over the fact?'

2) أَلَمْ تَرَ : Here تَرَ is *majzūm* because of لَمْ, and as it is a *nāqiṣ* verb, its third radical has been omitted.

3) The *maṣdar mu'awwal,* أَنَّ اللّٰهَ يُسَبِّحُ لَهُ مَنْ فِي السَّمٰوات والأَرْضِ covers both the objects as it stands for:

أَلَمْ تَرَ مَنْ فِي السَّمَوَاتِ والأَرْضِ يُسَبِّحُ لِلّٰهِ

where مَنْ is first object and sentence, يُسَبِّحُ لِلّٰهِ is the second. It is like:

أَلاَ تَرَى بِلالاً يَعْلَمُ هَذَا السِّرَّ؟

Don't you think Bilal knows this secret?

If we say: أَلاَ تَرَى أَنَّ بِلالاً يَعْلَمُ هَـذَا الـسِّرَّ؟, the *maṣdar mu'awwal* covers both the objects.

أَنَّ اللهَ يُسَبِّحُ لَهُ مَنْ فِي السَّمَوات والأَرْضِ وَالطَّيْرُ صَافَّاتٍ

In this *maṣdar muʾawwal,* اللهَ is *ismu anna,* and the sentence يُسَبِّحُ لَهُ *khabaru anna.*

مَنْ is the *fāʿil* of يُسَبِّحُ, and the *shibh jumlah,* فِي السَّمَوَاتِ والأَرْضِ is *ṣilat al-mawṣūl* with no iʿrābic status.

Here the *ism mawṣūl* مَنْ has been used by way of *taghlīb* (تَغْلِيب) as the *āyah* refers to human beings and others. See also the notes on *āyah* 45.

4) الطَّيْرُ is *maʿṭūf* of the *fāʿil,* مَنْ.

5) طَيْرٌ is the plural of طَائِرٌ (bird) of the pattern of فَعْلٌ. Here are some more examples:

- o رَاكِبٌ (rider) → رَكْبٌ (a group of people travelling together).
- o صَاحِبٌ (companion) → صَحْبٌ.

But طَيْرٌ also has two plurals. These are: طُيُورٌ and أَطْيَارٌ. This is what is known as جَمْعُ الْجَمْعِ.

6) كُلٌّ : See the note on this word in AN 41:1.

7) كُلٌّ قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ: This can be interpreted in two ways:

① The *ḍamīr mustatir* هُوَ which is the *fāʿil* of عَلِمَ refers to the *mubtadaʾ*, كُلٌّ. According to this interpretation, the meaning is: every creature knows its prayer and its mode of glorification.

The pronoun هُ in صَلَاتَهُ وَتَسْبِيحَهُ also admits of two interpretations:

❖ It refers to كُلٌّ in which case the meaning is that: every creature knows his way of prayer and his mode of glorification.
❖ It refers to Allāh *subḥānahū wa taʿālā* in which case the meaning is that: every creature knows how to pray to Allah and how to glorify Him.

② The *ḍamīr mustatir* هُــوَ which is the *fā'il* of عَلِــمَ refers to Allāh *subḥānahū wa ta'ālā*. According to this interpretation the meaning is: Allāh knows the prayer and glorification of each creature.

In this case the construction resembles the following sentence:

كُلٌّ أَعْلَمُ اسْمَهُ وَعُنْوَانَهُ Every one of them, I know his name and his address.

8) صَفَّتْ الطَّيْــرُ صَــفًّا (a-u) (of birds) to fly with wings outspread.

The *ism al-fā'il* is صَــافٌّ, and its feminine is صَافَّةٌ, and its plural صَافَّاتٌ.

صَافَّاتٍ is حَالٌ. The *taqdīr* is: تُسَبِّحُ الطَّيْرُ صَافَّاتٍ.

It is like: تَخْرُجُ الطَّالِبَاتُ مِنَ الفَصْلِ ضَاحِكَاتٍ.

9) فَعَلَ فِعْلاً (a-'a), to do.

10) قَدْ عَلِمَ : The particle قَدْ is used both with the *māḍī* as well as the *muḍāri'*.

❖ When used with the *māḍī*, it signifies that an action has already happened, e.g.,:

قَدْ هَبَطَتِ الطَّائِرَةُ, The plane has already landed.

قَدْ قَامَتِ الصَّلاةُ, The *ṣalāh* has already commenced.

In grammatical parlance, it is called التَّوَقُّعُ (expectation) because an action which was being expected has already taken place. It is more appropriate to call it جَوَابُ التَّوَقُّعِ.

❖ When used with the *muḍāri'*, it signifies one of the following three things:

a) doubt or possibility (الشَّكُّ والاحْتِمَالُ), e.g.:

قَدْ يَنْزِلُ الْمَطَرُ اليَوْمَ, It may rain today.

قَدْ يُفْتَحُ الْمَكْتَبُ السَّاعَةَ العَاشِرَةَ, The office may be opened at ten.

b) rarity or paucity (التَّقْلِيلُ), e.g.:

قَدْ يَنْجَحُ الطَّالِبُ الكَسْلانُ, A lazy student sometimes passes the examination.

قَدْ تُفْتَحُ هَذِهِ الْمَكْتَبَةُ يَــوْمَ الْجُمُعَــةِ, This library sometimes opens on Fridays.

c) certainty (التَّحْقِيقُ), e.g.:

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِۦ يَٰقَوْمِ لِمَ تُؤْذُونَنِى وَقَد تَّعْلَمُونَ أَنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ ۖ فَلَمَّا زَاغُوٓا۟ أَزَاغَ ٱللَّهُ قُلُوبَهُمْ ۚ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ ﴿٥﴾

And remember when Mūsā (عَلَيْهِ السَّلَامُ) said to his people, 'O my People! Why do you hurt me while you know for sure that I am the messenger of Allāh (sent) to you?' So when they turned away (from Allāh's Path), Allāh turned their hearts away (from it). And Allāh does not guide the ungodly people. (Q61:5)

Note that قَدْ تَعْلَمُونَ means, 'you know for sure'.

⁂

Āyah 42

وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ وَإِلَى ٱللَّهِ ٱلْمَصِيرُ ﴿٤٢﴾

To Allāh belongs the kingdom of the heavens and the earth, and to Allāh is the return.

❀❀❀

1) مَلَكَ مِلْكاً (a-i), to own.

مُلْكٌ, kingdom. [AN 42:1]

2) In وَلِلَّهِ مُلْكُ السَّمَوات والأَرْضِ the *khabar* has been placed before the *mubtada'* for the sake of emphasis. So the meaning is 'to Allāh alone belongs the kingdom of the heavens and the earth.'

3) صَارَ إِلَيْهِ مَصِيراً (a-i), to return. [AN 42:2]

⁂

Āyah 43

أَلَمْ تَرَ أَنَّ ٱللَّهَ يُزْجِى سَحَابًا ثُمَّ

يُؤَلِّفُ بَيْنَهُۥ ثُمَّ يَجْعَلُهُۥ رُكَامًا فَتَرَى ٱلْوَدْقَ يَخْرُجُ مِنْ

خِلَٰلِهِۦ وَيُنَزِّلُ مِنَ ٱلسَّمَآءِ مِن جِبَالٍ فِيهَا مِنۢ بَرَدٍ فَيُصِيبُ

بِهِۦ مَن يَشَآءُ وَيَصۡرِفُهُۥ عَن مَّن يَشَآءُۖ يَكَادُ سَنَا بَرۡقِهِۦ

يَذۡهَبُ بِٱلۡأَبۡصَٰرِ ﴿٤٣﴾

Have you not seen that Allāh wafts the clouds, composes them and then makes them into layers, and you see the rain issuing forth from their midst. He sends down from the clouds – from mountains in them - hailstones smiting with them whomsoever He wills and averting them from whomsoever He wills. The flash of their lightning almost snatches away the sight.

۞۞۞

1) أَزْجَى يُزْجِي إِزْجاءً (iv), to drive. [AN 43:1]

A poet says:

يَا أَيُّهَا الرَّاكِبُ الْمُزْجِي مَطِـيَّـتَـهُ

O rider driving his mount!

2) أَلَّـفَ تَأْلِيفـاً (ii), to unite, join, combine, put things together. [AN 43:2]

3) ثُمَّ is a حَرْفُ عَطْـفٍ, which signifies delayed succession as against فَ which signifies immediate succession, e.g.:

دَخَلَ بَلالٌ البَيْتَ فَخَرَجَ signifies that he left the house immediately after he entered it. But:

دَخَلَ بَلالٌ البَيْتَ ثُمَّ خَرَجَ signifies that he left the house a little while after he entered it.

4) يُؤَلِّفُ بَيْنَهُ : i.e., joins together the different parts of the clouds. The word بَيْنَ requires two things or more, and here the things are the different pieces of the cloud.

5) جَعَلَ جَعْلاً (a-a), to make, i.e., to change something into something else, e.g.:

جَعَلْتُ بَيْتِي مَدْرَسَةً, I made my house a school.

جَعَلَ in this sense takes two objects.

In ثُمَّ يَجْعَلُهُ رُكَاماً, the pronoun ـهُ is the first object, and رُكَاماً is the second.

6) رَكَمَ رَكْماً (a-u), to pile up, heap up. [AN 43:3]

تَرَاكَمَ تَرَاكُماً (vi), to be piled up.

رُكَامٌ, pile, heap; cumulus clouds.

7) وَدْقٌ, rain. It is a rarely used word. It occurs in the Glorious Qur'ān only twice. Apart from this *āyah*, it occurs in Q30:48. [AN 43:4]

8) خَلَلٌ, a gap, pl خِلالٌ.

مِنْ خِلالِهِ, from its midst.

9) وَيُنَزِّلُ مِنَ السَّمَاءِ : The word السَّمَاء here means the clouds. [AN 43:5]

10) مِنْ جِبَالٍ فِيهَا : The phrase مِنْ جِبَالٍ is a *badal* of مِنَ السَّمَاءِ. The pronoun in فِيهَا refers to السَّمَاء. So the meaning is: He sends down from the clouds, i.e., from mountains in them. The strong thunderstorm clouds where hail forms are likened to mountains in view of the solid contents in both of them.

11) بَرَدٌ, hail, hailstone.

12) وَيُنَزِّلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ : Here مِنْ بَرَدٍ is the *maf'ūl bihī* of يُنَزِّلُ, and مِنْ is مِنْ التَّبْعِيضِيَّةُ. [AN 43:6]

13) أَصَابَ يُصِيبُ إِصَابَةً (iv), to hit, smite.

14) صَرَفَ عَنْهُ الشَّيْءَ صَرْفاً (a-i), to avert something from someone.

15) سَنَا, flash (of lightning, fire, etc.). [AN 43:7]

16) بَرْقٌ, lightning, pl. بُرُوقٌ.

The pronoun in بَرْقِهِ refers to سَحَابٌ mentioned at the beginning of the *āyah*.

17) بَصَرٌ, eyesight, pl. أَبْصَارٌ.

18) ذَهَبَ بِالشَّيْءِ (a-a), to take away something.

This بَاء is called بَاءُ التَّعْدِيَةِ, i.e., the بَاء which changes an intransitive verb into transitive.

19) يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ بِالأَبْصَارِ : Here سَنَا is the *ism* of يَكَادُ. It is *marfū'* with a latent *ḍammah* because it is a *maqṣūr* noun, and بَرْقِ is its مُضَافٌ إِلَيْهِ, and so it is *majrūr*.

Its *khabar* is the verbal sentence يَذْهَبُ and it is فِي مَحَلِّ نَصْبٍ.

In a *maqṣūr* noun all the three case-endings are latent, e.g.;

زَارَ مُوسَى يَحْيَى فِي الْمُسْتَشْفَى.

⁂

Āyah 44

يُقَلِّبُ ٱللَّهُ ٱلَّيْلَ وَٱلنَّهَارَ ۚ إِنَّ فِى ذَٰلِكَ لَعِبْرَةً لِّأُو۟لِى ٱلْأَبْصَٰرِ ﴿٤٤﴾

Allāh alternates the night and the day. In this indeed is a lesson for those with insight.

❀❀❀

1) قَلَّبَ تَقْلِيباً (ii), to alternate.

2) الَّيْل: Note that this word is written with only one *lām* in the *muṣḥaf.* In the normal Arabic

orthography, it is, of course, written with two *lāms* (اللّيل).

3) لَيْلٌ is *ism al-jins*. A single night is لَيْلَةٌ and its plural is لَيَالٍ (اللّيَالِي).

4) عِبْرَةٌ, lesson, pl عِبَرٌ. [AN 44:1]

5) أُولُو is the plural of ذُو. It is like ذَوُو. Its first *wāw* is not pronounced. So it is like أُلُو (*ulū* not *ūlū*). In the Qur'ānic orthography an *alif* is written after the *wāw* (أُولُوا) as in the following *āyah*:

قَالُوا۟ نَحْنُ أُو۟لُوا۟ قُوَّةٍ وَأُو۟لُوا۟ بَأْسٍ شَدِيدٍ وَٱلْأَمْرُ إِلَيْكِ فَٱنظُرِى مَاذَا تَأْمُرِينَ ﴿٣٣﴾

They[1] said, 'We are possessors of might, and possessors of great prowess, but the matter rests with you; so think over what you will command.' (Q27:33) [AN 44:2]

It is declined like جَمْعُ الْمُذَكَّرِ السَّالِمُ, e.g.:

[1] The chieftans of the Queen of Sheba said to her.

عَلَّمَنِي أُولُو العِلْمِ., Scholars taught me.

أُحِبُّ أُولِي العِلْمِ., I love scholars.

بَحَثْتُ عَنْ أُولِي العِلْمِ., I looked for scholars.

6) The *al-lām al-muzaḥlaqah* is normally attached to the *khabar* of إِنَّ as in the following *āyah*:

إِنَّ إِلَٰهَكُمْ لَوَٰحِدٌ ﴿٤﴾

Your Lord is surely One. (Q37:4)

But if the *khabar* of إِنَّ is a *shibh jumlah*, and precedes its *ism*, then the *al-lām al-muzaḥlaqah* is attached to its *ism* as in:

إِنَّ فِي ذَلِكَ لَعِبْرَةً لِأُولِي الأَبْصَارِ.

Here is another example:

وَإِنَّ لَنَا لَلْآخِرَةَ وَٱلْأُولَىٰ ﴿١٣﴾

And surely, to Us belong the Last and the First. (Q92:13)

And if the *khabar inna* is separated from the *ism inna* by *ḍamīr al-faṣl*, then the *al-lām al-muzaḥlaqah* is attached to the *ḍamīr al-faṣl.*

There are two examples of this in the following *āyah*:

إِنَّ هَٰذَا لَهُوَ ٱلْقَصَصُ ٱلْحَقُّ ۚ وَمَا مِنْ إِلَٰهٍ إِلَّا ٱللَّهُ ۚ

وَإِنَّ ٱللَّهَ لَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٦٢﴾

This indeed is the true narrative (of ʿĪsā عَلَيْهِ السَّلَامُ). There is no god but Allāh. And indeed Allāh is the All-Mighty, the All-Wise. (Q3:62)

⁂

Āyah 45

وَٱللَّهُ خَلَقَ كُلَّ دَآبَّةٍ مِّن

مَّآءٍ ۖ فَمِنْهُم مَّن يَمْشِى عَلَىٰ بَطْنِهِۦ وَمِنْهُم مَّن يَمْشِى عَلَىٰ

رِجْلَيْنِ وَمِنْهُم مَّن يَمْشِى عَلَىٰٓ أَرْبَعٍ ۚ يَخْلُقُ ٱللَّهُ مَا يَشَآءُ ۚ

إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٤٥﴾

It is Allāh Who has created every animal from water. Of them are some that creep on their bellies, and some that walk on two legs, and some that walk

on four. Allāh creates what He wills. Indeed Allāh has power over all things.

❀❀❀

1) خَلَقَ خَلْقاً (a-u), to create.

2) دَبَّ الصَّغِيرُ دَبِيباً (a-i), to crawl. [AN 45:1].

The verb دَبَّ does not occur in the Glorious Qur'ān.

Only the *ism al-fā'il* دَابَّةٌ and its plural دَوَابُّ occur.

A poet says:

زَعَمَتْنِي شَيْخاً، وَلَسْتُ بِشَيْخٍ

إِنَّمَا الشَّيْخُ مَنْ يَدِبُّ دَبِيباً

She thought I was old, though I am not. An old man is only he who actually crawls.[1]

The *ism al-fā'il* is دَابٌّ, and its feminine is دَابَّةٌ which means an animal whether it is masculine or feminine. It also includes human beings. Its

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[1] Note that the verb زعم takes two objects. Here, the first object is *yā' al-mutakallim*, and the second is شَيْخاً.

plural is: دَوَابُّ (without *tanwīn*). Here is an *āyah* with the plural form:

أَلَمْ تَرَ أَنَّ ٱللَّهَ يَسْجُدُ لَهُۥ مَن فِي ٱلسَّمَٰوَٰتِ وَمَن فِي ٱلْأَرْضِ وَٱلشَّمْسُ وَٱلْقَمَرُ وَٱلنُّجُومُ وَٱلْجِبَالُ وَٱلشَّجَرُ وَٱلدَّوَآبُّ وَكَثِيرٌ مِّنَ ٱلنَّاسِ ۖ وَكَثِيرٌ حَقَّ عَلَيْهِ ٱلْعَذَابُ ۗ وَمَن يُهِنِ ٱللَّهُ فَمَا لَهُۥ مِن مُّكْرِمٍ ۚ إِنَّ ٱللَّهَ يَفْعَلُ مَا يَشَآءُ ﴿١٨﴾

Have you not seen that all those who are in the heavens and all those who are on earth, and the sun and moon and the stars, and the mountains and trees and the animals, and many of mankind[1] prostrate themselves to Allah. But there are many (of mankind) to whom punishment is justly due. And he whom Allah humiliates, there is none to honour him. Allah indeed does what He wills. (Q22:18)

3) بَطْنٌ, stomach, belly, pl بُطُونٌ.

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[1] Though human beings are included in *al-dawābb*, they have been separately mentioned for emphasis.

Here is an *āyah* with the plural form:

وَٱللَّهُ أَخْرَجَكُم مِّنۢ بُطُونِ أُمَّهَـٰتِكُمْ لَا تَعْلَمُونَ شَيْـًٔا وَجَعَلَ لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَـٰرَ وَٱلْأَفْـِٔدَةَ ۙ لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٨﴾

It is Allāh Who brought you forth from your mothers' wombs knowing nothing, and He appointed for you hearing and sight, and hearts that hopefully you will be thankful. (Q16:78)

4) فَمِنْهُمْ مَنْ يَمْشِي عَلَى بَطْنِهِ : Here مَنْ is *mubtada'*, and its *khabar* is the *shibh jumlah* مِنْهُمْ. The verbal sentence يَمْشِي is *ṣilat al-mawṣūl*, and has, therefore, no iʿrābic status. The عَائِد is the hidden pronoun هُوَ in يَمْشِي.

5) Here the *ism mawṣūl* مَنْ has been used by way of *taghlīb* (تَغْلِيب) as the *āyah* refers to snakes, human beings and quadrupeds.

In the same way the pronoun هُمْ in مِنْهُمْ (which refers to intelligent nouns) is also by way of *taghlīb*.

Taghlīb means to use one grammatical element to cover a group containing two or more different grammatical elements, e.g.:

أَبْنائِي وبَنَاتِي يَدْرُسُونَ بِالجامِعَة.

where the masculine form يَدْرُسُونَ has been used to cover both the masculine أَبْنَائِي and the feminine بَنَاتِي.

Note also that the verb مَشَى is to walk, i.e., to move forward with the help of the feet. But it has been used here for moving forward with the help of the belly also. This is also by way of *taghlīb*.

It may be appropriate to mention here that the leg of a quadruped (and of a piece of furniture) is called قَائِمَةٌ (pl قَوَائِمُ).

6) عَلَى أَرْبَعٍ : Here the *maʿdūd* (أَرْجُلٍ) has been omitted. Note that رِجْلٌ (leg) is feminine, and therefore, أَرْبَع has no ة. We say:

أَرْبَعَةُ أَبْنَاءٍ، وَأَرْبَعُ بَنَاتٍ.

7) يَخْلُقُ اللّٰهُ مَا يَشَاءُ : Here the *lafẓu l-jalālah*[1] (اللّٰه) is the *fāʿil* of يَخْلُقُ, and مَا is its *mafʿūl bihi*, and therefore, it is فِي مَحَلِّ نَصْبٍ. The verbal sentence يَشَاءُ is *ṣilatu l-mawṣūl*, and therefore, it has no iʿrābic status. The عَائِد is the pronoun هُ which has been omitted (يَشَاؤُهُ).

8) قَدَرَ عَلَى الشَّيْءِ قُدْرَةً (a-i), to be able to do. The *ism al-fāʿil* is قَادِرٌ, and the *ṣīghat mubālaghat ism al-fāʿil* is قَدِيرٌ.

[1] This word (لفظ الجلالة) literally means the *Word of Majesty*, and is used to refer to الله.

Here is an *āyah* wherein both قَــادِرٌ and قَــدِيرٌ occur:

أَوَلَمْ يَرَوْا۟ أَنَّ ٱللَّهَ ٱلَّذِى خَلَقَ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ وَلَمْ يَعْىَ بِخَلْقِهِنَّ بِقَـٰدِرٍ عَلَىٰٓ أَن يُحْـِۧىَ ٱلْمَوْتَىٰ ۚ بَلَىٰٓ إِنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٣٣﴾

Do they not ponder over the fact that Allāh Who created the heavens and the earth, and was not wearied by their creation is Able to give life to the dead. Yes, indeed, He is Able to do all things. (Q46:33)[1] [AN 45:2]

⁂

Āyah 46

لَّقَدْ أَنزَلْنَآ ءَايَـٰتٍ مُّبَيِّنَـٰتٍ ۚ وَٱللَّهُ يَهْدِى مَن يَشَآءُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٤٦﴾

[1] The *bā* in بقادر is *zā'idah*. It has been used here as the meaning is أليس الله بقادر؟. That is why the reply has بلى.

We have indeed sent down signs that make (every thing) clear. And it is Allāh Who guides whom He wills to a straight path.

❀❀❀

1) لَقَدْ is prefixed to a verb in the *māḍī* when it happens to be *jawāb al-qasam*, e.g.:

وَاللهِ لَقَدْ رَأَيْتُهُ يَدْخُلُ الْمَسْجِدَ.

By Allah! I saw him enter the mosque.

It is not correct to say: وَاللهِ رَأَيْتُ without using لَقَدْ.

When a sentence commences with لَقَدْ, it means that it is a *jawāb al-qasam*, and that the *qasam* is latent.

2) بَيَّنَ تَبْيِينًا (ii), to explain, elucidate, throw light.

Its *ism al-fāʿil* is مُبَيِّنٌ : 'that which explains, elucidates, throws light'.

Its feminine is مُبَيِّنَةٌ, and its plural is مُبَيِّنَاتٌ.

3) In وَاللّٰهُ يَهْدِي مَنْ يَشَاءُ, the word اللّٰهُ is *mubtada'*, and its *khabar* is the verbal sentence: يَهْدِي. The *maf'ūl bihi* of this verb is مَنْ, which is *mabniyy* and, therefore, it is فِي مَحَلِّ نَصْبٍ. The sentence يَشَاءُ is *ṣilat al-mawṣūl*, and therefore, it has no i'rābic status. The عَائِد has been omitted which is the pronoun هُ (مَنْ يَشَاؤُهُ). It is like:

سَأَشْتَرِي لَكَ مَا تُرِيدُ for سَأَشْتَرِي لَكَ مَا تُرِيدُهُ.

ADDITIONAL NOTES

Āyah 35

No 1

The word زُجَاجٌ is *ism al-jins al-jamʿī.* A piece of glass is زُجَاجَةٌ. This is an example of an uncountable noun being *ism al-jins al-jamʿī.* Here are some more examples:

زُبْدٌ, butter. A small portion of it is زُبْدَةٌ[1].

جُبْنٌ, cheese. A small piece of it is جُبْنَةٌ.

خَشَبٌ, wood. A piece of wood is خَشَبَةٌ.

2) وُقُودٌ (with a *ḍammah*) is the *maṣdar*, and وَقُودٌ (with a *fatḥah*) means fuel. Here is an *āyah* with this word:

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[1] The feminine proper name زُبَيْدَة is the تصغير of this word, so it literally means 'a bit of butter'.

فَإِن لَّمْ تَفْعَلُوا۟ وَلَن تَفْعَلُوا۟ فَٱتَّقُوا۟ ٱلنَّارَ ٱلَّتِى وَقُودُهَا ٱلنَّاسُ وَٱلْحِجَارَةُ ۖ أُعِدَّتْ لِلْكَٰفِرِينَ ﴿٢٤﴾

And if you do not do (it) – and you will not do (it) – then fear the Fire, whose fuel is men and stones, prepared for the unbelievers. (Q2:24)

No 3

Here are two *āyāt*, one with الشَّجَرُ, and the other with الشَّجَرَةُ :

ٱلَّذِى جَعَلَ لَكُم مِّنَ ٱلشَّجَرِ ٱلْأَخْضَرِ نَارًا فَإِذَآ أَنتُم مِّنْهُ تُوقِدُونَ ﴿٨٠﴾

Who created for you out of the green tree fire, and surprisingly therewith you kindle. (Q36:80)

وَلَا تَقْرَبَا هَٰذِهِ ٱلشَّجَرَةَ فَتَكُونَا مِنَ ٱلظَّٰلِمِينَ ﴿٣٥﴾

and do not approach this tree lest you be of the wrongdoers. (Q2:35)

Here it is الـــشَّجَـــرة because one particular tree is meant.

No 4

Both Portuguese and Spanish use the Arabic word زَيْتُـــون for *olive*. It is *azeitona* in Portuguese, and *aceituna* in Spanish.
Likewise the word for *oil* in these languages is the Arabic زَيْـــتٌ. It is *azeite* in Portuguese, and *aceite* in Spanish.

No 5

The *mubdal minhu* and its *badal* may both be either مَعْرِفَة or نَكِرَة, e.g.:

○ اشْتَرَيْتُ الْيَوْمَ فَوَاكِهَ : تُفّاحاً، وبُرْتُقالاً، ورُمّاناً.

○ أَسَافَرَ أَخُوكَ إِبْرَاهِيمُ؟

They may differ in being مَعْرِفَة or نَكِرَة, e.g.:

○ أَعْرِفُ لُغَتَيْنِ الفِرَنْسِيَّةَ والتُّرْكِيَّةَ.

○ زَارَنِي الْيَوْمَ بِلالٌ، زَمِيلٌ لِي قَدِيمٌ.

Āyah 36

No 1

The verb سَبَّحَ is used in five different ways:

a) سَبَّحَ اللهَ (with *lafẓu l-jalālah* as the direct object) as in the following *āyāt*:

إِنَّ ٱلَّذِينَ عِندَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِۦ وَيُسَبِّحُونَهُۥ وَلَهُۥ يَسْجُدُونَ ۩ ﴿٢٠٦﴾

Surely, those who are with your Lord do not disdain to worship Him but they glorify Him, and before Him they fall prostrate. (Q7:206)

وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٤٢﴾

And glorify Him morning and evening. (Q33:42)

كَيْ نُسَبِّحَكَ كَثِيرًا ﴿٣٣﴾

So that we may glorify You abundantly. (Q20:33)

b) سَبَّحَ لِلّٰهِ as in the following *āyāt*:

سَبَّحَ لِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١﴾

All that is in the heavens and the earth glorifies Allah. And He is the Mighty, the Wise. (Q57:1)

تُسَبِّحُ لَهُ ٱلسَّمَٰوَٰتُ ٱلسَّبْعُ وَٱلْأَرْضُ وَمَن فِيهِنَّ

The seven heavens and the earth and whosoever is in them glorify Him ... (Q17:44)

c) سَبَّحَ بِحَمْدِ اللهِ as in the following *āyāt*:

وَيُسَبِّحُ ٱلرَّعْدُ بِحَمْدِهِۦ وَٱلْمَلَٰٓئِكَةُ مِنْ خِيفَتِهِۦ

The thunder hymns His praise, and (so do) the angels in awe of Him ... (Q13:13)

ٱلَّذِينَ يَحْمِلُونَ ٱلْعَرْشَ وَمَنْ حَوْلَهُۥ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ

Those who bear the Throne and those around it hymn the praise of their Lord ... (Q40:7)

d) سَبَّحَ ٱسْمَهُ as in the following *āyah*:

سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى ﴿١﴾

Glorify the name of your Lord, the Most High. (Q87:1)

e) سَبَّحَ بِٱسْمِهِ as in the following *āyah*:

فَسَبِّحْ بِٱسْمِ رَبِّكَ ٱلْعَظِيمِ ﴿٩٦﴾

So glorify the name of your Lord, the Supreme.
(Q56:96)

No 2

Note the difference in pronunciation according to position of the *hamzah* in لا in the Qur'ānic orthography.

If the *hamzah* is placed between the two arms of لا as in وَٱلْآصَالِ, it is pronounced with *fatḥah* and *alif* because in this case it is equivalent to ءَا.

But if it is placed on the left arm of لا as in وَٱلْأَرْضِ, it is pronounced only with *fatḥah* because in this case it is equivalent to أَ where the *alif* is chair for the *hamzah*.

No 3

There are three more phrases used in the Glorious Qur'ān to convey the meaning of 'morning and evening'. These are:

❖ بِالغَدَاةِ وَالعَشِيِّ as in the following *āyah*:

وَٱصْبِرْ نَفْسَكَ مَعَ ٱلَّذِينَ يَدْعُونَ رَبَّهُم بِٱلْغَدَوٰةِ وَٱلْعَشِيِّ يُرِيدُونَ وَجْهَهُۥ

And restrain yourself along with those who call upon their Lord morning and evening seeking His pleasure ... (Q18:28)

❖ بِالْعَشِيِّ وَالإِبْكَارِ as in the following *āyah*:

وَٱذْكُر رَّبَّكَ كَثِيرًا وَسَبِّحْ بِٱلْعَشِيِّ وَٱلْإِبْكَٰرِ ﴿٤١﴾

And remember your Lord much, and glorify (Him) in the early hours of night and in the morning. (Q3:41). See also Q40:55.

❖ بِالْعَشِيِّ والإِشْرَاقِ as in the following *āyah*:

إِنَّا سَخَّرْنَا ٱلْجِبَالَ مَعَهُۥ يُسَبِّحْنَ بِٱلْعَشِيِّ وَٱلْإِشْرَاقِ ﴿١٨﴾

And We indeed made the mountains subservient (to Dawūd عَلَيْهِ السَّلامُ). With him they glorify (Allah) at nightfall and sunrise. (Q38:18)

إِشْرَاقٌ is the *maṣdar* of أَشْــرَقَ iv, to rise (of the sun).

No 4

A *ḥarf jarr* occuring in a sentence is connected to a verb, e.g., خَرَجْتُ مِــنَ الْبَيْــتِ. Here مِــنْ is connected to خَرَجْتُ. In grammatical parlance, the *ḥarf jarr* is said to be مُتَعَلِّــقٌ (mutaʿalliq) of the verb.[1] We can also say that the مُتَعَلَّــق (mutaʿallaq) of the *ḥarf jarr* is such-and-such verb. In the above example, we may say:

«مِنْ» مُتَعَلِّقٌ بِــ«خَرَجْتُ».

and

«خَرَجْتُ» مُتَعَلَّقُ «مِنْ».

Āyah 37

No 1

رِجَالٌ is also the plural of رَجْــلاَنُ meaning 'on foot', i.e., not mounted. Here is an *āyah* where رِجَالٌ occurs in this sense:

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[1] مُتَعَلِّق is the *ism al-fāʿil* of تَعَلَّقَ (v), to be connected to.

فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَآ أَمِنتُمْ فَٱذْكُرُوا۟ ٱللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا۟ تَعْلَمُونَ ﴿٢٣٩﴾

And if you are in fear (then you may offer *ṣalāt*) on foot or mounted; but when you are secure, then remember Allah as He has taught you what you did not know before. (Q2:239)

No 2

Note that in modern Arabic مَلْهًى (pl مَلَاهٍ) means place of entertainment, amusement centre. And مَلْهًى لَيْلِيٌّ means night club.

مَلْهَاةٌ means comedy (drama) as opposed to مَأْسَاةٌ meaning tragedy (pl مَآسٍ).

No 3

The مَنْسُوب form of تِجَارَةٌ is تِجَارِيٌّ meaning *commercial* as in:

مَرْكَزٌ تِجَارِيٌّ, trade centre.

صِلاتٌ تِجَارِيَّةٌ, trade relations.

Āyah 38

No 1

الْمَنْصُوبُ عَلَى نَزْعِ الْخَافِضِ means that a noun which was originally *majrūr* has now become *manṣūb* after the omission of the *ḥarf jarr*. The word خَافِضٌ is another name for حَرْفُ جَرٍّ, and the verb نَزَعَ نَزْعًا (a-i) means *to pull out, to remove*. So the term literally means 'being *manṣūb* on account of removing the *ḥarf jarr*'. Here is an example of this phenomenon:

وَٱخْتَارَ مُوسَىٰ قَوْمَهُۥ سَبْعِينَ رَجُلًا لِّمِيقَٰتِنَا

And Mūsā chose out of his people seventy men for Our appointed meeting... (Q7:155)

Here قَوْمَهُ is for مِنْ قَوْمِهِ. After the omission of the *khāfiḍ* مِنْ, the *majrūr* قَوْمِهِ changed to قَوْمَهُ.

No 2

Note that in modern Arabic مَــزَادٌ means *auction*, and مَزَادٌ عَلَنِيٌّ means *public auction.*

No 3

Note that الْمُرْتَزِقَةُ means *mercenaries.*

Āyah 39

No 1

Another related word is قَاعَــةٌ which nowadays means *a hall*, and قَاعَةُ الْمُحَاضَرَاتِ means *lecture hall.*

No 2

Here is an *āyah* with the verb ظَمِئَ يَظْمَأُ :

فَقُلْنَا يَـٰٓـَٔادَمُ إِنَّ هَـٰذَا عَدُوٌّ لَّكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكُمَا مِنَ ٱلْجَنَّةِ فَتَشْقَىٰٓ ﴿١١٧﴾ إِنَّ لَكَ أَلَّا تَجُوعَ

فِيهَا وَلَا تَعْرَىٰ ﴿١١٨﴾ وَأَنَّكَ لَا تَظْمَؤُا۟ فِيهَا وَلَا تَضْحَىٰ ﴿١١٩﴾

We said, 'O Ādam! This indeed is an enemy to you and to your wife. So let him not drive both of you out of the Garden so that you come to toil. You will not feel hungry therein, nor be naked. You will never suffer thirst therein nor be exposed to sun's heat. (Q20:117-119)

Note that تَظْمَؤُا is the Qur'ānic spelling for تَظْمَأُ.

No 3

Here are some more examples of the *maṣdar* having the meaning of *ism al-maf'ūl*:

- دَرْسٌ (lesson) in the sense of مَدْرُوسٌ (material which has been studied).
- لَفْظٌ (word) in the sense of مَلْفُوظٌ (that which has been pronounced).
- أَكْلٌ (food) in the sense of مَأْكُولٌ (what can be eaten).

- خَلْقٌ (all that has been created, creatures) in the sense of مَخْلُوقٌ.

Āyah 40

No 1

A noun of the pattern of فُعْلَةٌ has the following three plural forms:

فُعُـــلاَتٌ : with the second radical also taking *ḍammah* for vowel harmony.

فُعْـــلاَتٌ : with the second radical retaining its original *sukūn*.

فُعَلاَتٌ : with the second radical taking *fatḥah*.

So the three plural forms of ظُلْمَةٌ are:

ظُلُمَاتٌ, ظُلْمَاتٌ, and ظُلَمَاتٌ.

No 2

The plural أَبْحُـــرٌ is used only in the following *āyah*:

وَلَوْ أَنَّمَا فِي ٱلْأَرْضِ مِن شَجَرَةٍ أَقْلَٰمٌ وَٱلْبَحْرُ
يَمُدُّهُۥ مِنۢ بَعْدِهِۦ سَبْعَةُ أَبْحُرٍ مَّا نَفِدَتْ كَلِمَٰتُ
ٱللَّهِ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٧﴾

And if all the trees in the earth were pens, and the sea with seven more seas to replenish (were ink wherewith to write), yet the words of Allah would not be exhausted. Allāh is All-Mighty, All-Wise.
(Q31:27)

Here أَنَّمَا is for أنَّ مَـــا which have been written together.

No 3

There is a small town on the western coast of Saudi Arabia called أُمُّ لَـــجٍّ (the possessor of a fathomless sea).

The words أَبُو and أُمُّ are also used in the same way as ذُو and ذَاتُ, e.g.:

- أَبُـــو لَهَـــبٍ (the possessor of Flame), the *laqab* of عَبْـــدُ العُـــزَّى, an uncle of the

Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ who was so called because of his ruddy face.

- أَبُو هُرَيْرَةَ (the Possessor of the Kitten), the *laqab* of عَبْدُ الرَّحْمَنِ بْنُ صَخْرٍ الدَّوْسِيُّ, so called on account of his carrying a kitten.

No 4

The *ism al-fā'il* of غَشِيَ is غَاشٍ, and its feminine is غَاشِيَةٌ, and الْغَاشِيَةُ meaning 'the Enveloping Event' is one of the names of the Day of Resurrection. It occurs in the following *āyah*:

هَلْ أَتَىٰكَ حَدِيثُ ٱلْغَٰشِيَةِ ﴿١﴾

Has there come to you the tidings of the Enveloping Event? (Q88:1)

No 5

The verb مَاجَ يَمُوجُ مَوْجاً وَمَوَجَاناً (a-u) means to surge, to be in commotion. It occurs in the following *āyah*:

وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ وَنُفِخَ فِي ٱلصُّورِ

فَجَمَعْنَٰهُمْ جَمْعًا ﴿٩٩﴾

On that day We shall leave them surging on one another, and the Trumpet will be blown, and We shall gather them all together. (Q18:99)

In Modern Arabic مَوْجَةٌ قَصِيرَةٌ means 'short wave', and مَوْجَةٌ مُتَوَسِّطَةٌ means 'medium wave'.

No 6

Here is the complete *āyah*:

إِنَّ فِي خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفِ ٱلَّيْلِ

وَٱلنَّهَارِ وَٱلْفُلْكِ ٱلَّتِي تَجْرِي فِي ٱلْبَحْرِ بِمَا يَنفَعُ

ٱلنَّاسَ وَمَآ أَنزَلَ ٱللَّهُ مِنَ ٱلسَّمَآءِ مِن مَّآءٍ فَأَحْيَا بِهِ

ٱلْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِن كُلِّ دَآبَّةٍ

وَتَصْرِيفِ ٱلرِّيَٰحِ وَٱلسَّحَابِ ٱلْمُسَخَّرِ بَيْنَ ٱلسَّمَآءِ

وَٱلْأَرْضِ لَأَيَٰتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾

Surely in the creation of the heavens and the earth, and the alteration of night and day, and the ships that sail upon the sea with what is of use to mankind, and the water which Allah sends down from the sky, thereby reviving the earth after its death, and the moving creatures of all kinds that He has disseminated therein, and the circulation of the winds, and the clouds held between the heaven and the earth – in all these are signs for people of understanding. (Q2:164)

Here is another example of *ism al-jins al-jamʿī*. The word نَخْلٌ (palm trees) is also an *ism al-jins al-jamʿī*, and it appears in the Glorious Qurʾān both as masculine as well as feminine as can be seen in the following *āyāt*:

As masculine:

تَنزِعُ ٱلنَّاسَ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُّنقَعِرٍ ﴿٢٠﴾

(The winds) plucking up men as if they were stumps of uprooted palm-trees. (Q54:20)

Note that the *naʿt* مُنْقَعِرٍ is masculine singular.

As feminine:

فَتَرَى ٱلْقَوْمَ فِيهَا صَرْعَىٰ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ ۝٧

you see the people overthrown therein as if they were hollow trunks of date-palms. (Q69:7)

Note that the *naʿt* خَاوِيَةٍ is feminine singular.

No 7

The plural of يَدٌ is أَيْدٍ (for the original أَيْدِيٌ) as in the following *āyah*:

أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَآ ۖ أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَآ ۖ

أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَآ ۖ أَمْ لَهُمْ ءَاذَانٌ

يَسْمَعُونَ بِهَا ۗ

Do they (the idols) have feet with which they walk, or do they have hands with which they catch, or do they have eyes with which they see, or do they have ears with which they hear? (Q7:195)

أَيْدٍ has a plural: أَيَادٍ. It is the جَمْعُ الْجَمْعِ. But it means *favours.*

No 8

Here is another *āyah* wherein جَعَلَ means *to create*:

ٱلْحَمْدُ لِلَّهِ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَجَعَلَ ٱلظُّلُمَٰتِ وَٱلنُّورَ ثُمَّ ٱلَّذِينَ كَفَرُوا۟ بِرَبِّهِمْ يَعْدِلُونَ ﴿١﴾

Praise belongs to Allāh Who created the heavens and the earth, and made darkness and light. Yet those who disbelieve equate their Lord (with others). (Q6:1)

No 9

Here are some *āyāt* with the extra *min*:

رَبَّنَآ إِنَّكَ تَعْلَمُ مَا نُخْفِى وَمَا نُعْلِنُ وَمَا يَخْفَىٰ عَلَى ٱللَّهِ مِن شَىْءٍ فِى ٱلْأَرْضِ وَلَا فِى ٱلسَّمَآءِ ﴿٣٨﴾

Our Lord! You certainly know what we conceal and what we proclaim, and nothing in the earth nor in the heaven is hidden from Allāh. (Q14:38)

Note that شَــيْءٍ is the *fā'il* of يَخْفَــى, and it is *majrūr* because of the extra *min*.

يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ ٱمْتَلَأْتِ وَتَقُولُ هَلْ مِن مَّزِيدٍ ﴿٣٠﴾

On the day when We shall say to Hell, 'Are you full?', and it will say,'Are there any more?' (Q50:30)

Note that مَزِيدٍ here is the *mubtada'*, and so it is فِي مَحَلِّ رَفْعٍ.

Āyah 41

No 1

The word كُلٌّ is masculine singular. But it can be treated either according to its word or its meaning.

In the following *āyah* it is treated as singular:

ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيْهِ مِن رَّبِّهِۦ وَٱلْمُؤْمِنُونَ ۚ

كُلٌّ ءَامَنَ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ

The Messenger believes in what has been sent down to him from his Lord and (so do) the believers. Each one believes in Allah, His angels, His books and His messengers ... (Q2:285)

Note: كُلٌّ آمَنَ.

And in the following *āyah*, it is treated as a plural:

وَقَالُوا۟ ٱتَّخَذَ ٱللَّهُ وَلَدًا ۗ سُبْحَـٰنَهُۥ ۖ بَل لَّهُۥ مَا فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۖ كُلٌّ لَّهُۥ قَـٰنِتُونَ ﴿١١٦﴾

And they said, 'Allāh has taken to Himself a son'. Glorified be He! Nay, to Him belongs whatsoever is in the heavens and the earth. All are subservient to Him. (Q2:116)

Note: كُلٌّ لَهُ قَانِتُون.

Āyah 42

No 1

There is another word for *kingdom*. It is مَلَكُوتٌ which occurs in the following *āyah*:

وَكَذَٰلِكَ نُرِىٓ إِبْرَٰهِيمَ مَلَكُوتَ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ

And thus did We show Ibrāhīm the kingdom of the heavens and the earth ... (Q6:75).

The word also occurs in the following *āyāt*: 7:185; 23: 88; 36: 83.

An oft-repeated expression in the Glorious Qur'ān is: **مَا مَلَكَتْ أَيْمَانُكُمْ** which literally means 'what your right hands possess'. It means slaves.

Another beautiful derivative of this root is **مَلْكٌ** meaning *one's own will*. It occurs only once in the following *āyah*:

قَالُوا۟ مَآ أَخْلَفْنَا مَوْعِدَكَ بِمَلْكِنَا

They (the followers of Mūsā عَلَيْهِ السَّلامُ) said, 'We did not fail to keep the promise with you of our own will ...' (Q20:87)

No 2

The verb تَصِيرُ is used in the following *āyah*:

أَلَآ إِلَى ٱللَّهِ تَصِيرُ ٱلْأُمُورُ ﴿٥٣﴾

Behold! To Allāh return all things. (Q42:53)

The verb صَارَ يَصِيرُ صَيْرُورَةً (a-i) without the *ḥarf jarr* إِلَى means *to become*. It is a sister of كَـــانَ, and therefore, it takes *ism* and *khabar*, e.g.: صَارَ الْمَاءُ ثَلْجاً, 'Water became ice.'

Here الْمَاءُ is its *ism*, and ثَلْجاً is its *khabar*.

Āyah 43

No 1

The *ism al-fā'il* of أَزْجَى is مُزْجٍ (الْمُزْجِـــي), and the *ism al-maf'ūl* is مُزْجَـــى, and its feminine is مُزْجَاةٌ.

Note that بِـــضَاعَةٌ مُزْجَـــاةٌ means *a paltry sum* because it is pushed aside as not being worthy of consideration.

It occurs in the following *āyah*:

فَلَمَّا دَخَلُوا۟ عَلَيْهِ قَالُوا۟ يَـٰٓأَيُّهَا ٱلْعَزِيزُ مَسَّنَا وَأَهْلَنَا ٱلضُّرُّ وَجِئْنَا بِبِضَـٰعَةٍ مُّزْجَىٰةٍ فَأَوْفِ لَنَا ٱلْكَيْلَ وَتَصَدَّقْ عَلَيْنَآ ۖ إِنَّ ٱللَّهَ يَجْزِى ٱلْمُتَصَدِّقِينَ ﴿٨٨﴾

So when they entered and came to him (Yūsuf عَلَيْهِ السَّلامُ), they said, 'O Ruler! Misfortune has afflicted us and our people, and we have brought a paltry sum of money. So give us in full measure, and be charitable to us. Surely, Allāh does reward the charitable. (Q12:88)

No 2

The verb أَلَّـفَ (ii) basically means bringing different things together. From this idea comes the meaning of writing a book because the author puts together materials he has gathered from different sources.

No 3

مَرْكُومٌ, heaped up, e.g.:

وَإِن يَرَوْا۟ كِسْفًا مِّنَ ٱلسَّمَآءِ سَاقِطًا يَقُولُوا۟ سَحَابٌ مَّرْكُومٌ

And if they were to see a fragment of the heaven falling, they would say, 'Clouds piled up.' (Q52:44)

Note that تَرَاكَمَ (vi) means to get piled up, e.g.:

تَرَاكَمَتِ الْمِلَفَّاتُ, Files have piled up.

The *ism al-fāʿil* is مُتَرَاكِمٌ as in:

أَعْمَالٌ مُتَرَاكِمَةٌ, accumulated work.

دُيُونٌ مُتَرَاكِمَةٌ, accumulated debts.

No 4

Here is another *āyah* with the noun وَدْقٌ :

ٱللَّهُ ٱلَّذِى يُرْسِلُ ٱلرِّيَٰحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُۥ فِى ٱلسَّمَآءِ كَيْفَ يَشَآءُ وَيَجْعَلُهُۥ كِسَفًا فَتَرَى ٱلْوَدْقَ يَخْرُجُ مِنْ خِلَٰلِهِۦ ۖ فَإِذَآ أَصَابَ بِهِۦ مَن يَشَآءُ مِنْ عِبَادِهِۦٓ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٨﴾

It is Allāh who sends the winds, so they raise clouds, then He spreads them along the heaven as He pleases, and then breaks them into fragments, until you see the rain drops come forth from their midst. And when He causes them to fall on whom He wills of His servants, they burst into rejoicing. (Q30:48)

No 5

Here are some *āyāt* wherein السَّمَاء is used for the clouds:

أَوْ كَصَيِّبٍ مِّنَ ٱلسَّمَآءِ فِيهِ ظُلُمَٰتٌ وَرَعْدٌ وَبَرْقٌ
يَجْعَلُونَ أَصَٰبِعَهُمْ فِىٓ ءَاذَانِهِم مِّنَ ٱلصَّوَٰعِقِ حَذَرَ ٱلْمَوْتِ ۚ
وَٱللَّهُ مُحِيطٌۢ بِٱلْكَٰفِرِينَ ﴿١٩﴾

Or like a rainstorm from the sky wherein is darkness, thunder and lightning. They thrust their fingers in their ears against the thunderclaps, wary of death. And Allah surrounds the unbelievers (from very side). (Q2:19)

وَأَرْسَلْنَا ٱلسَّمَآءَ عَلَيْهِم مِّدْرَارًا وَجَعَلْنَا ٱلْأَنْهَٰرَ تَجْرِى
مِن تَحْتِهِمْ فَأَهْلَكْنَٰهُم بِذُنُوبِهِمْ وَأَنشَأْنَا مِنۢ بَعْدِهِمْ قَرْنًا
ءَاخَرِينَ ﴿٦﴾

And We poured out on them rain from the sky in torrents, and made the rivers flow under them. Then We destroyed them for their sins, and We created after them another generation. (Q6:6)

No 6

مِنْ التَّبْعِيضِيَّةُ means *some* or *one*, e.g.:

هَؤُلَاءِ طُلَّابٌ جُدُدٌ. مِنْهُمْ مَنْ يَفْهَمُ العَرَبِيَّةَ.

These are new students. Some of them understand Arabic.

بِلَالٌ مِنْ أَحْسَنِ الطُّلَّابِ.

Bilal is one of the best students.

أَكَلْتُ مِنْ هَذَا الطَّعَامِ.

I ate a little of this food.
It is like the French partitive *de*, e.g., *Donnez moi de l'eau.*

No 7

Here are two couplets by the pre-Islamic poet النَّابِغَةُ الذُّبْيَانِيُّ wherein the word سَنَا occurs:

أَلَمْحَةٌ مِنْ سَنَا بَرْقٍ رَأَى بَصَرِي

أَمْ وَجْــهُ نُعْمٍ بَدَا لِي أَم سَنَا نَارِ؟

بَلْ وَجْــهُ نُعْــمٍ بَدَا واللَّيْلُ مُعْتَكِرٌ

وَلاَحَ مِــنْ بَيْنِ أَثْــــوَابٍ وَأَسْتَارِ

Was it a momentary flash of lightning that my eyesight perceived, or was it Nuʿm's face that appeared to me, or the flash of fire?
Nay, it was Nuʿm's face that appeared when the night was pitch-dark, and quickly appeared through clothes and curtains.
(Nuʿm is the name of the beloved).

Āyah 44

No 1

The verb اعْتَبَــرَ اعْتِبَــاراً (viii) means *to learn a lesson from an event* as in the following *āyah*:

فَٱعْتَبِرُوا يَٰٓأُوْلِي ٱلْأَبْصَٰرِ ﴿٢﴾

So learn a lesson, O you who have eyes. (Q59:2)

عِبْرَةٌ is a lesson learnt from an event.

Some verbs belonging to *bāb* افْتَعَلَ have a *ism al-maṣdr* of the parttern of فِعْلَةٌ, and this derivative has, in some verbs, the meaning of *ism al-maf‘ūl*. Here are some examples:

- اخْتَطَّ, to demarcate a piece of land, to map out. → خِطَّةٌ, a demarcated piece of land; a map of a building or town; a plan of action.
- اخْتَطَبَ, to seek a girl's hand in marriage. → خِطْبَةٌ, engagement.
- ارْتَدَّ, to renounce one's faith. → رِدَّةٌ, apostacy.
- افْتَدَى, to ransom. → فِدْيَةٌ, ransom money.
- امْتَهَنَ, to follow a profession. → مِهْنَةٌ, profession.
- امْتَحَنَ, to test, subject someone to test. → مِحْنَةٌ, severe trial, ordeal.

No 2

The feminine of أُولُو is أُولاتُ. In this word also the *wāw* is not pronounced. It is declined like جَمْعُ الْمُؤَنَّثِ السّالِمُ. It occurs in *āyāt*, Q65:4 and 6. Here is the latter *āyah*:

وَإِن كُنَّ أُوْلَٰتِ حَمْلٍ فَأَنفِقُواْ عَلَيْهِنَّ حَتَّىٰ يَضَعْنَ حَمْلَهُنَّ ۚ

And if they are with child, spend on them till they bring forth their burden. (Q65:6)

Āyah 45

No 1

Note that the *ṣīghat mubālaghah ism al-fāʿil* of دَبَّ is دَبَّابٌ, and its feminine is دَبَّابَــةٌ which in modern Arabic is used for a tank (weapon) because it crawls. Its plural is دَبَّابَاتٌ.

No 2

The verb قَدَرَ has other meanings also. One of them is *to straiten*. In this sense, it is the

opposite of بَسَطَ meaning *to enlarge, to spread out.* Here is an *āyah* wherein both these words occur:

لَهُۥ مَقَالِيدُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ ۚ إِنَّهُۥ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿١٢﴾

To Him belong the keys of the heavens and the earth. He enlarges the provision for whom He wills and straitens (it for whom He wills). Surely, of everything He has knowledge. (Q42:12)

Some Important Grammatical & Lexical Issues Discussed in the Notes

(1) *abū* and *ummu* used with the meaning of *dhū* and *dhāt* : AN 40:3.

(2) *aḍā'a* (أَضَاءَ) is used transitively as well as intransitively: *āyah* 35:30.

(3) *al-alif al-khanjariyyah*: *āyah* 37:8.

(4) *al-lām al-muzaḥlaqah*, different ways of using it: *āyah* 44:6.

(5) *bi* (بِـ) used in the sense of فِي : *āyah* 39:3.

(6) *fa'l* (فَعْلٌ) as a plural pattern: *āyah* 41:5.

(7) *fi'lah* (فِعْلَةٌ) as *ism al-maṣdar* of افْتَعَلَ: AN 44:1.

(8) *hadā* (هَدَى), different ways of using it: *āyah* 35:38.

(9) *ḥarf jarr* may be omitted before *maṣdar mu'awwal* : *āyah* 36:1.

(10) *ḥasiba* (حَسِبَ) takes two objects: *āyah* 39:4.

(11) *idghām* and *fakk al-idghām* in *muḍa''af* verbs: *āyah* 35:34.

(12) *iqām* (إِقَامْ), another form of *iqāmah* only used as *muḍāf*: *āyah* 37:6.

(13) *ism al-jins al-jamʿī* can grammatically be treated as singular or plural, masculine or feminine: *āyah* 40:5, AN 40:6.

(14) *jamʿ al-jamʿ* (جَمْعُ الْجَمْعِ): *āyah* 41:5, AN 40:7.

(15) *ka* (كَ): *āyah* 35:7.

(16) *kull* (كُلّ) can be treated according to its meaning: AN 41:1.

(17) *laqad* (لَقَدْ), an affirmative verb in the *māḍī* occuring as *jawāb al-qasam* is to be emphasized with لَقَدْ : *āyah* 46:1.

(18) *manṣūb ʿalā nazʿ al-khāfiḍ* (مَنْصُوبٌ عَلَى نَزْعِ الْخافِض): *āyah* 38:3, AN 38:1.

(19) *maqṣūr noun: āyah* 43:18.

(20) *maṣdar* used as *ism al-mafʿūl* : *āyah* 39:8, AN 39:3.

(21) *maṣdar muʾawwal* which covers two objects: *āyah* 41:3.

(22) *min al-tabʿīḍiyyah* (مِنْ التَّبْعِيضِيَّة): *āyah* 43:12, AN 43:6.

(23) *min al-zāʾidah* (مِنْ الزَّائِدة): *āyah* 40:10, AN 40:9.

(24) *mutaʿalliq* and *mutaʿallaq* (مُتَعَلِّق/مُتَعَلَّق): *āyah* 36:8, AN 36:4.

(25) nouns of the pattern of فُعْلَة have three plural forms: AN 40:1.

(26) Qurʾānic Orthography: AN 36:2, *āyah* 44:2.

(27) *qad* (قَدْ) and its different meanings: *āyah* 41:10.

(28) *rijāl* (رِجَالٌ) has two meanings: AN 37:1.

(29) *taghlīb* : *āyah* 45:5.

(30) *yāʾ al-nasab* : *āyah* 35:14.

(31) *sabbaḥa* (سَبَّحَ), different ways of using it: *āyah* 36:4, AN 36:1.

(32) *thumma* (ثُمَّ) is a *ḥarf ʿaṭf* : *āyah* 43:3.

(33) *ulātu* (feminine of *ulū*): AN 44:2.

(34) *ulū* (أُولُو) : *āyah* 44:5.

(35) *wajada* (وَجَدَ) takes two objects: *āyah* 39:6.

(36) *wa law* (وَلَوْ) : *āyah* 35:32, 33.

EXERCISES

The word *text* in the following questions means the *āyāt* of Sūrat al-Nūr that have been studied in this book.

1) Identify in the text the following:
   a) four nouns with *yā' al-nasab.*
   b) a plural of the pattern of فُعْل.
   c) four examples of *ism al-jins al-jamʿī.*
2) Identify in the text the following types of verbs:
   a) all *mujarrad* verbs, and mention the *bāb* of each of them.
   b) all *mazīd* verbs, and mention the *bāb* of each of them.
   c) a verb which occurs in two *bāb*s: ii and v.
   d) three verbs in the passive voice.
   e) A syntactically *nāqiṣ* verb.[1]
   f) A morphologically *nāqis* verb.[2]
3) Identify in the text the following:

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[1] i.e. a verb taking *ism* and *khabar*.
[2] i.e., a verb with a *ḥarf ʿillah* as its third radical.

three sentences functioning as *naʿt*, one of them being *fī maḥalli rafʿ*, another *fī maḥalli jarr*, and the third *fī maḥalli naṣb*.

4) Identify in the text two instances of *al-alif al-khanjariyyah*. In one of them, only the *alif* is pronounced, and in the other, both the *alif* and the letter above which it is placed are pronounced.

5 Identify in the text two instances of *badal*.

6) The word حِسَاب occurs twice in *āyah* No 39. What does it mean in each occurrence?

7) The verb جَعَل occurs in two *āyāt*. In one of them it takes only one object and in the other, two. Identify these *āyāt* and specify the meaning of the verb in each of them.

8) What is the *iʿrāb* of يَوْمًا in each of the following *āyāt*:

○ إِنَّا نَخَافُ مِن رَّبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا ﴿١٠﴾ [الإنسان 10]

○ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ [البقرة 259]

○ وَإِنَّ يَوْمًا عِندَ رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ [الحج 47]

○ وَكَانَ يَوْمًا عَلَى ٱلْكَٰفِرِينَ عَسِيرًا [الفرقان 26]

9) Give the meaning of each of the following words:

مِشْكاةٌ، مِصْبَاحٌ، زُجاجةٌ، كَوْكَبٌ، غدُوٌ، أَصِيلٌ، قِيعَةٌ، ظَمْآنُ، وَدْقٌ، بَرَدٌ، دَابَّةٌ، سَنَا، بَرْقٌ، رُكَامٌ، مُلْكٌ.

10) Give the singular of each of the following nouns:

قُلُوبٌ، أَبْصَارٌ، ظُلُمَاتٌ، طَيْرٌ، سَمَوَاتٌ، أَمْثَالٌ، آصَالٌ، أَعْمَالٌ، جِبَالٌ، رِجَالٌ، آياتٌ.

11) Give the plural of each of the following nouns:

نُورٌ، أَرْضٌ، مِصْبَاحٌ، كَوْكَبٌ، زَيْتٌ، نَارٌ، ظَمْآنُ، مَاءٌ، يَدٌ، عِبْرَةٌ، لَيْلٌ، دَابَّةٌ، بَطْنٌ.

12) The pural of نَارٌ is نِيرَانٌ. Form the plural of each of the following nouns on this pattern: فَأْرٌ (mouse), جَارٌ (neighbour), ثَوْرٌ (bull), حُوتٌ (fish), عُودٌ (stick).

13) You have learnt the three plural forms of ظُلْمَةٌ. In the light of this, give the three plural

forms of each of the following nouns: خُطْـوَةٌ (step), حُجْرَةٌ (room), شُرْفَةٌ (balcony).

14) Each of the following verbs: حَسِبَ، وَجَدَ and جَعَـلَ takes two objects which are originally *mubtada'* and *khabar*. Use each of them in a sentence of your own.

15) Use كَادَ in two sentences of your own. Make it affirmative in the first and negative in the second.

16) Complete each of the following sentences with the correct derivate of ظَمِئَ :

- مَشَيْتُ كِيلُومِتْراً فِي الشَّمْسِ، فَأَصَابَنِي ..... شَدِيدٌ.
- أَجَوْعَانُ أَنْتَ؟ -- لا، أَنَا ..... .
- أَمَامَنَا سَفَرٌ طَوِيلٌ، والْمَاءُ عِنْدَنَا قَلِيلٌ. نَرْجُو أَنْ لا ..... .
- هَاتِ كَأْساً مِنَ الْمَاءِ يا بُنَيَّ. يَبْدُو أَنَّ زَيْنَبَ ..... .

17) The word طَيْرٌ is the plural of طَائِرٌ. Give three more examples of plural of this pattern.

18) What does رِجَـالٌ mean in each of the following *āyah*s?

* وَأَذِّن فِى ٱلنَّاسِ بِٱلْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِن كُلِّ فَجٍّ عَمِيقٍ ﴿٢٧﴾ [الْحَجّ 27]

* وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً [النِّسَاء 1]

19) Give the *iʿrāb* of each of the following *āyāt* :

- يَكَادُ زَيْتُهَا يُضِيءُ.
- يَخَافُونَ يَوْماً تَتَقَلَّبُ فِيهِ القُلُوبُ والأَبْصَارُ.
- يَحْسَبُهُ الظَّمْآنُ مَاءً.

20) Use أُولُــو in three sentences of your own making it *marfūʿ* in the first, *manṣūb* in the second and *majrūr* in the third.

21) Correct the following sentences:

- واللهِ سَمِعْتُ صُرَاخَ آمْرَأَةٍ.
- وَجَدْتُ البابَ مَفْتُوحٌ.
- هَذِهِ أَوَّلُ مَرَّةٍ أَرَى فِيهَا الزَّيْتُونَ. أُرِيدُ أَنْ أَذُوقَ زَيْتُوناً واحِداً.

22) Rewrite the followings sentences using *al-lām al-muzaḥlaqah:*

- إِنَّ هَذِهِ هِيَ السَّيَّارَةُ.

○ إِنَّ سَيَّارَتَكَ هَذِهِ جَمِيلَةٌ.

○ إِنَّ لَكَ مُسْتَقْبَلاً عَظِيماً.

23) Use the *ḥarf jarr* بِـ in two sentences of your own. In the first it has the meaning of فِي, and in the second it changes an intransitive verb to a transitive verb.

24) Use لامُ التَّعْلِيلِ in two sentences of your own. In the the first أَنْ *may* be mentioned after it, and in the second it *must* be mentioned.

25) Use a مَنْسُوب noun in a sentence of your own.

26) Use each of the following expressions in a sentence of your own:

لَقَدْ، وَلَو، كَأَنَّ، بِغَيْرِ، ثُمَّ، لا... لا.

27) Use the *ḥarf jarr* كَ in two sentences of your own. In the first its *majrūr* is a noun, and in the second it is a pronoun.

28) Which *yā'* does ibn Mālik liken to the *yā'* in the word *kursiyy*?

29) Identify in the text two instances of مِنْ one of them being *zā'idah* and the other *tab'īḍiyyah.*

30) Use قَدْ in two sentences of your own. In the first it should be followed by a verb in the *māḍī* and in the second, by a verb in the *muḍāri'.*

31) When قَـــدْ is followed by a verb in the *muḍāri'*, it signifies one of three things. Mention them, and give an example for each of them.

32) Use each of the two words, زُجَاج and زُجَاجَـــة in a sentence of your own.

33) Identify the *badal* and the *mubdal minhu* in each of the following *āyāt*, and mention whether they agree or disagree in definiteness and indefiniteness:

- وَإِنَّكَ لَتَهْدِىٓ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٥٢﴾ صِرَٰطِ ٱللَّهِ [الشورى]
- إِنَّ لِلْمُتَّقِينَ مَفَازًا ﴿٣١﴾ حَدَآئِقَ وَأَعْنَٰبًا ﴿٣٢﴾ [النبأ]
- كَلَّا لَئِن لَّمْ يَنتَهِ لَنَسْفَعًۢا بِٱلنَّاصِيَةِ ﴿١٥﴾ نَاصِيَةٍ كَٰذِبَةٍ خَاطِئَةٍ [العلق]

○ ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ﴿٦﴾ صِرَٰطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ﴿٧﴾

[الفاتِحَة]

34) Mention the various ways in which the verb سَبَّحَ is used with an example from the Glorious Qur'ān for each usage.

35) Mention the various ways in which the verb هَدَى is used with an example from the Glorious Qur'ān for each usage.

كان الفَرَاغُ منه بِعونِ الله تَعالَى بُعَيْدَ صَلاةِ الفَجْرِ يومَ الثُّلاثَاءِ الثَّامِنِ مِنْ رَجَبٍ عام 1433هـ الْمُوَافِقِ 29 من مايو (أيار) عام 2012 م بِدَارِي الكائِنَةِ بِطَيْبَةَ الطَّيِّبَةِ مَدِينَةِ الْمُصْطَفَى صَلَّى الله عليهِ وسَلَّمَ.

والْحَمْدُ اللهِ الَّذِي بنعْمَتِهِ تَتِمُّ الصَّالِحَاتُ، وصَلَّى اللهُ عَلَى نَبِيِّنَا مُحَمَّدٍ وَعَلَى آلِهِ وصَحْبِهِ وَسَلَّمَ تَسْلِيماً كَثِيراً[1].

[1] عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قالتْ : «كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إذا رَأى مَا يُحِبُّ قَالَ : «الْحَمْدُ للهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ»، وَإِذَا رَأى ما يَكْرَهُ قَالَ : «الْحَمْدُ للهِ عَلَى كُلِّ حالٍ».

رَوَاهُ ابْنُ مَاجَه فِي كِتَابِ الأَدَبِ، باب فَضْلِ الْحَامِدِينَ.